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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., August 13, 1925

NEW SERIES
VOLUME XXVII, No. 33

We are sorry to learn of the serious illness of Dr. Lawrence Leavell, who is in a hospital in Nashville.

Ground was broken for the new Baptist Church at Jonestown, Sunday. Congressman Whittington was the speaker for the occasion.

Dr. W. Y. Quisenberry went to Memphis last week for examination and a possible operation. Our readers will be glad to join in prayer for his complete recovery.

When a man says that he believes the Bible is inspired, and the Word of God, but is not infallible, he is saying that God spoke in it but he didn't tell the truth.

Pastor B. W. Hudson has resigned at Davis Memorial Church, Jackson, effective September 1. He is planning to enter the Seminary at Louisville. During his pastorate there have been added an average of 100 members annually, and the church is left in good condition.

The Department of Prohibition Enforcement in Washington is asking a number of captains of industry like Ford and Rockefeller to accept office at \$1.00 per year to help in making the nation dry. It is said that Wayne B. Wheeler will resign as Enforcement officer and run for Governor in Ohio.

It is as foolish to say that the Bible teaches that the world stands still and the sun moves around it because Joshua commanded the sun to stand still, as it is to say that a man today believes that the sun revolves around the earth because he speaks of the sun's rising in the East.

Mark you, I do not say the Bible is a book on science, but it is a scientific book. While it is true that the Bible was not written primarily as a treatise on science, it is the most scientific book ever written, for it is the only book which gives accurate and absolutely reliable information upon every subject which it treats.

—W. T. Rouse.

Jesus called attention to the fact that ten men were healed and only one returned to thank him, and he was a Samaritan. Occasionally of the many who are ministered to in the Baptist Hospital in Jackson, one wishes to express to all men his appreciation of what was done. There comes into our office today Mr. J. L. Tucker, a member of the Methodist Church of Florence, who wants everybody to know how grateful he is for the kindness shown him at the hospital. His son, twenty-four years old, had his spine injured in the falling of a scaffold. For eight weeks he has been paralyzed in the lower half of his body, and is helpless. The young ladies at the hospital have ministered to him as tenderly as angels could, and everybody has been kind to him. The doctors have done and are doing what they can, but they hold out no hope for his recovery. Mr. Tucker is not a charity patient, though a man with but small means. He is grateful for the attention given his son and felt that he could not be satisfied without giving this expression of his gratitude. He will appreciate your remembering his son in prayer.

A statement has recently been made that while the Baptist Denomination pays taxes on its buildings that it does not pay on the Printing Press. For the benefit of those making such statements I wish to say that city, county and state taxes are paid by the Baptist Denomination on the Baptist Building, the Baptist Book Store and the Baptist Press. For those making the statement that the Press does not pay taxes we wish to refer them to the assessment rolls at the County Court House, Jackson, Miss. By comparative statement it will be seen that the Baptist Press has been paying taxes on just about as much valuation as have other presses in Jackson with a much larger capacity. If anyone will confine himself to the facts there will be much less talking.

—R. B. Gunter.

Evangelist W. W. Kyzor assisted Pastor J. P. Harrington in a meeting at Crystal Springs. There were 49 added to the church, 29 by baptism. Brother Kyzor and Brother Perry have all their time taken for the rest of the year except the latter part of October and the latter part of November.

It is strange how some gifted men read things into the Bible. Here is Dr. Duke of Tampa, Florida, who says the Bible represents that the snake once went upright on its tail. We will give a chromo to anybody who will point out such a passage in the Bible. We have heard people say a serpent can go with a part of its body upright. And the serpent may have gone this way originally, but the Bible does not say so.

Pastor D. W. Moulder reports a good meeting at Beulah Church of Polkville; where he was assisted by Brother W. H. Thompson of Laurel; who was invited to return next year; overflowing congregations; church greatly revived. Good services were also held in homes where people were sick. There were 23 added to the church, 18 of them by baptism. The pastor says Brother Thompson is one of the best and soundest preachers in the state.

We had then and still have doubts that Mr. Bryan did the wise thing in submitting to the questioning of Mr. Darrow, but we can but honor the man who bares his head to all the furious assaults of infidelity that he may bear witness to his faith in God and His word.

TWO MORE

I notice in the paper an account of only two brick churches. There are two more that ought to be added to the list. Mt. Olive Church in Prentiss County has a beautiful brick veneer, eight room building, a modern Sunday School and is a fine church. Then Chalysbeate in Tippah County has a \$10,000.00 solid brick building with factory built pews, electric lights, waterworks, and a baptistry. Both these churches are out in the country. One six miles from the railroad, and the other two miles. I know for I have been pastor of both.

Truly,

—C. C. Weaver.

Dr. J. O. Williams, pastor at Ensley, becomes head of the new Department of Evangelism and Enlistment in Alabama.

B. S. Hilburn has been called from Springer, N. M., to Las Vegas in the same state and will probably accept. He is one of our Mississippians.

Dr. M. E. Dodd of Shreveport, La., is supplying the pulpit of the National Memorial Baptist Church, Washington, D. C., during the month of August.

Sixteen were baptized at Rome, three others joining by letter at Rome, where Pastor J. R. G. Hewlitt preached and J. A. Ousley led the singing.

George J. Burwell, once President of Tennessee College at Murfreesboro, has been elected President of Campbellsville College in Kentucky, his native state.

A jay walker is a pedestrian who shuts his eyes to the uncertainties of life and by his own recklessness invites every one riding on wheels to assist him in shedding the shell of mortality and donning the robes of immortality. —C. A.

H. C. Hagland, who has been the largest distributor of American films in Europe, is trying to reform the film producers in this country. He says the impression which Europeans get from American films is that we are a race of sex maniacs and degenerates.

Notices have been mailed to all subscribers whose subscription will expire this month, also to the churches who have quarterly payments due in this month. Will you not help us to give you better service by sending in the renewals and quarterly amounts promptly? Thank you.

Mercer University, Macon, Ga., is to begin this year a regular four-year course in theology, and the building in which this department is to be housed is now being finished. Last year Mercer had 172 ministerial students, 54 of them served in 110 churches and 34 of them paid their way in school by working at various available jobs. —Ex.

The Baptist Advance says that when a church decides to disregard the command of Christ to carry out his program in all the world, other churches are justified in holding that church in contempt. Have you some of that kind in Arkansas, Brother Compere? What do you do with them? We've got a bunch of them over here. But maybe you were talking about some church in another state. That's much safer you know.

As announced last week in the Record by Dr. J. W. Provine, Dr. D. M. Nelson goes back to Mississippi College. He was at the head of the Department of Physics for several years, and was elected Secretary of the Mississippi Baptist Education Commission because of his sterling character and his ability as well as his educational ideals. He has done good work in the colleges, and he has made educational addresses all over the state. All will congratulate Mississippi College on his return. The plans for the Education Commission for the future are not yet matured.

A DOG STORY AND MY OWN APPLICATION

I enjoyed every detail of Dr. McDaniel's account of his fox hunt given in the Record of June 11th, except that part where one race was ruined by a fighting potlicker.

No real hunters want a race interfered with.

When I read Dr. McDaniel's account of his fox hunt I called Dr. Woodruff's attention to it and said that "no man could write up a chase like that except a real sure enough fox hunter". Dr. Woodruff is one of my best deacons, who keeps a small pack and loves the chase as well as his pastor. We often get together and rehearse to each other some of the details of the best chases we ever had.

Neither of us tires in listening to the other. My fox hunting readers can understand that. Fox hunters, like poets, are born, not made. I shall never forget one afternoon when I was a lad of about seventeen. Ephraim, an old trusted darky, and I were hauling rails with an ox team. We had unloaded and started back to the woods for another load, when Ephraim said: "Listen to dem dogs, dey must be after a fox". In the language of Dr. McDaniel, "ah, that music! sopranos, basses, contraltos and tenors". As my old friend Joe Slack used to say it sounded like each dog had a flute in his mouth and a fiddle on his tail.

Suddenly Ephraim exclaimed: "Look at dat fox, look at dat fox". I had never seen a fox but there was passing us about eighty yards away the most graceful little animal I ever saw. Its small head erect, its slender body moving rapidly by the most nimble leaps, its long bushy tail carried horizontally. The little animal moved so rapidly and gracefully that it seemed not to have any real weight. It seemed almost to float. Then came the dogs, about ten of them "in full cry".

With hat in hand I took after them as fast as I could. Before I could realize it I was about half a mile from where I started and the dogs nearly out of hearing. I went back to Ephraim and the ox wagon, but I was unfitted for work the rest of the afternoon.

I was too excited. That fox and that music. I dreamed about it that night and I thought about it for weeks. I think about it now. The next spring I was plowing early one morning and I heard the dogs coming again. As quick as it takes to tell it I threw the gear from my mule, made a bridle rein of one of the lines, leaped on the mule, bareback, using the surplus rein for a whip and took after the dogs. It seemed that the dogs were going at lightning speed and my mule at torpise pace. I had gone about three miles when the dogs were about out of hearing.

I stopped for a moment to listen. Then the question came rushing into my mind: "What will father say when he finds that I have quit my work and run off after some hounds". Before I could think up some excuse my father came suddenly up on his best horse and excitedly said: "Son which way have they gone". He never scolded me. I guess he saw his own nature in his boy and that "I came by it honestly".

I did not realize then that I was a fox hunter by birth, but I was.

I began to inquire of all my friends and acquaintances if they knew where I could get some hound puppies. I finally heard of a Mr. Morgan about six miles away who had two half grown puppies that he wanted to swap for a dog that would catch a cow. I had the dog. His name was Bulger. I wanted to "swap" but how could I get my father's consent? I finally got my mouth off to ask him if he would let me "swap". To my surprise he readily consented. I have since wondered often why my father consented so readily. He never told me but I suspect that he thought that his boy might do worse things than chase foxes.

I could hardly wait for the time to come to

take Bulger to Mr. Morgan and make the "swap". I did go and did "swap". After I had gotten them I wondered how I could train them to chase foxes. It had not occurred to me that only two dogs could not make much music, even tho' they were well trained. About that time a neighbor boy by the name of Geo. Morris got two puppies about the same age as mine. We trained our dogs together. Each dog manifested his own individual characteristics, but together they made a splendid pack. The very remembrance of the many good chases we had gives me pleasure even yet.

Mr. Morgan had named my two; Bob and Trail. Any name that suggested a good dog would have suited Bob. But Trail was misnamed. He was never known to trail. He was decidedly the fastest dog we had, and ran in the lead or not at all. He was no follower. He ran only after the fox was jumped. Bob had the best nose and the most energy of any dog I ever saw. His nose was what hunters sometimes call a "cold nose". He could scent a fox where it was impossible for the other dogs to detect it.

Sometimes Bob would get on such a cold trail that we would think he was mistaken, but when we would look in the sand and soft spots of earth we could always find the fox tracks. Sometimes he would get on the back track and lost much time, but he would eventually detect his mistake and go back to where he first "opened" and do his best to make up for lost time.

The other dogs often did so much barking at rabbits, house cats, coons and minks that George and I would follow them and try to call Bob off, thinking they were right and Bob was wrong, but, no sir; when Bob got on the trail of a fox no number of calls could get him off. When it came to a fox, Bob had more sense than all the other dogs put together.

It took George and me a long time to learn that Bob was the only dog we had that we could rely on to strike a cold trail and work at it until the fox was jumped.

Until we learned that, we often misjudged Bob and thought he was hard headed and self-willed. After we learned how reliable and unerring Bob was on a fox track we could never believe the other dogs until Bob chimed in. It made no difference how much running and barking the other dogs did, nor how apparently they were pushing their game, Bob never opened his mouth to bark until he smelled the fox for himself. When once Bob got on the trail of a fox he never let up as long as he could find the faintest scent. Sometimes when the fox would get so far ahead and the scent get so cold the other dogs would quit, but not so with Bob.

I remember one night when the dogs ran the fox to a "cold trail" we went home. All the dogs were at our heels except Bob. We could hear him back occasionally in the distance. We blew our horns but to no avail. Bob was not a quitter even tho' the hunter gave the signal with the horn to come in. He was not at breakfast the next morning. Trail did not look any worse from the race the night before. At noon Bob came up almost literally dragging himself. He dropped down near the kitchen chimney and in a few minutes he was so stiff he could hardly get up, and then he reeled as he walked. His eyes were red and mattered. I wondered what had happened to Bob. I learned in the afternoon that about eleven o'clock that morning Bob and the fox came along where some darkies were picking cotton. The darkies told me that the fox was in a slow pace and wobbled around in each fence corner of an old rail fence, with his tongue out and his long bushy tail dragging the ground. Bob was only a few feet behind in a slow trot, but was too weak and fatigued to pounce on his game. The darkies killed the fox with a stick. They did not know that I wanted it to live to run another race.

When the darkies told me about their killing the fox I knew that Bob was one in a million. I knew before that he was game, energetic and

plucky. I knew that he was no quitter and that he would trail and run alone as well as when a pack of a dozen was following. I knew that he never stopped to consider whether the other dogs would help him or not, but I did not know until then that he would endanger his life rather than surrender.

Upon hearing the darkies' story I went immediately home. I bathed Bob's red and mattered eyes with warm water. I bathed his tired limbs and sore feet in warm salt water. I put fresh straw and some old sacks in his box. Mother gave me a pan of milk with biscuits crumbed in it. All the time I was bathing Bob's eyes, sore limbs and feet, Trail would growl and try to fight him. When I gave Bob the pan of milk and biscuit, Trail would try to eat it and I had to kick him off. I did not kill Trail as Dr. McDaniel's friends did the potlicker. I did say in my heart: "Trail, you inappreciative dog. You never trailed a fox in your life. You won't even run one unless you can run in the lead. You should have been helping your brother Bob in his hard matchless race last night and this morning, but instead of helping him you deserted him, and now when I am bathing his eyes, feet and legs, as an expression of my love and appreciation of his faithfulness you get mad and want to fight him. I want to love you like I do Bob but you won't let me."

"Because you deserted him in his hard race and now want to jump on him while he is weak and tired, I can never love you as I have done. From now on I will love Bob more and love you less."

The above is a true story. I have manufactured no detail to meet a situation nor illustrate the characteristics of any man or set of men. I hope Dr. McDaniel can say as much for his "Fox Hunt and a Fighting Dog".

I have told my story a number of times to as many fox hunters, but I never "moralized" on it until Dr. McDaniel "moralized" on his.

I "moralize" on my story as follows:

Let the fox illustrate the evolutionist. I once knew two men. One was like my dog Trail. He never discovered an evolutionist in our pulpits and colleges, tho' he had abundant opportunities to do so. No man could write more for denominational papers and say harder things about evolutionists than he, after the evolutionist became unpopular among Baptists, but he never mentioned any particular evolutionist south of the Mason and Dixon line. As Trail never trailed and jumped a fox, so this particular man never discovered an evolutionist. Like Trail, who was fine after minks, coons, opossums, etc., (in the eyes of some more valuable than foxes) but worthless in a fox race when a good fox dog is needed, so this particular man was most excellent in many respects, but absolutely valueless in a hunt for an evolutionist in Southern Baptist pulpits and colleges.

I knew another man who could detect the presence of an evolutionist as easily as my good dog Bob could detect the scent of a fox. As Bob has a "cold nose" for foxes so this man had a cold nose for evolutionists. This man did not generalize like the first man. On the other hand he called names. He named the pulpits and colleges where the evolutionists were preaching and teaching satan's falsehood in the "livery of heaven".

It made folks mad. It made the first named man mad.

Many said he was mistaken and charged him with maliciously destroying the reputation of good men. Some were honest in their declaration that he was mistaken, just as George Morris and I sometimes thought Bob was mistaken when he was on the cold trail of a fox. Subsequent events proved that this cold nose heresy hunter was right. The evolutionists lost their positions, much to the credit of those who removed them.

However, the removal of the evolutionists, thereby vindicating the cold nose heresy hunter,

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did not appease the wrath of those who had gotten mad. It did not appease the wrath of the first named man, and that's what I have never been able to understand. I could understand why Trail wanted to fight Bob after his long, hard race all alone. I was showing Bob too much kindness in bathing his eyes and limbs and giving him palatable food. Trail was jealous. He wanted my kindness and food given to him. It was the dog in him. I could account for the antipathy of the first named man toward the cold nose heresy hunter by saying that it was the dog in him, but I am not going to do it. I loved them both. They both lived in the same city. It was easy to love the second man. He was willing for me to love him and at the same time let me love anybody I wanted to. It was hard to love the first man because he always seemed to say: "I don't want your love unless you are going to hate that cold nose heresy hunter".

I would have appreciated Trail so much more if he had lived up to his name and helped Bob trail the fox and then never deserted his brother as long as his brother could detect the faintest scent of the fox.

So I would have loved the first man so much more if he had helped his fellow townsman in his efforts to chase all the evolutionists out of Baptist pulpits and colleges.

Does some reader ask: "Were these two men Mississippians?"

As Dr. McDaniel closed his "moralizing" with the little word no, so I close mine with the same word no.

—J. W. Lee.

ANSWERING DR. MULLINS ON SCIENCE AND RELIGION

By Selsus E. Tull

Dr. E. Y. Mullins has come out in all our denominational papers with a very keen defense of his now famous article on "Science and Religion" which he first announced at Kansas City two years ago and which he appended to his report on "Faith and Message" at the recent Memphis Convention. He informs us exactly why he originally framed the "statement" as he did. Here are his reasons for it: "Why, then did the statement about evolution take the above form? The following are the reasons: First, I make some modest claims to scholarship, and, therefore, I was compelled to be accurate. Second, I try to be a worthy thinker, and therefore, I had to discriminate. Third, I am a Christian, a follower of Jesus Christ, and therefore, I had to be open minded to facts and truths, and loyal to my convictions".

In presuming to answer Dr. Mullins' position on the issue involved, I would not dare lay public claim for myself except to the last item of the things that the Doctor so modestly claims for himself. I have no "Scholarship". I could not be classified as a "worthy thinker" in the high ranks; but I am a Christian, and I am "loyal to my convictions".

However, the very finest thing about this whole "Evolution business" is that a man does not have to be a "Scholar" to handle the question. And, since the whole fabrication of Evolution is a product of very un-worthy thinking, I can come in on the discussion with an equal rating with Dr. Mullins on the common ground that I too am a Christian "with a mind open to facts and truths, and loyal to my convictions".

Evolution is not a matter of "Scholarship". It is even taught to public school children, and they are not expected to understand and believe it. Evolution is more a simple question of opinion than of argumentation. The boast of "Scholarship" need not scare any body when we are talking about Evolution. That is the reason why I can afford to debate this question with Dr. Mullins.

My quarrel with Dr. Mullins on this issue is based upon the position which he assumes both

in his "statement" on "Science and Religion" and in his argument in support of it—which is this: Dr. Mullins uniformly classes Evolution with Science and deals with it as Science. It is right here that he muddles the issue. It is on this point that his position is at issue throughout the South. Here is the way he justifies his language: "Does any one deny that the Evolution Doctrine has long been a working hypothesis of Science? Does any one deny that it will probably continue to be a working hypothesis. Certainly no informed or intelligent person will deny these things. They are simply facts of the present situation. Since when, I ask, has the Baptist cause or the Christian cause become dependent upon denial of facts?"

That all sounds good and plausible if you grant, as Dr. Mullins seems to do, that the present-day "Science" which is constructed upon the hypothesis of Evolution is to be accepted by Baptists and Christians as true. Right here is the crux of the argument. The grand trouble is that the whole system of modern physical and biological "Science" which is being taught today is false; and it is false because it has been developed by the "doctrine of evolution" by means of its "working hypothesis". The whole business, therefore, must be rejected and denounced by Baptists and Christians.

Certainly we are not out to deny the "fact" that the so-called "Science" under discussion has used the "Evolution doctrine" as a "working hypothesis". That most certainly is the grand fact in the case. A denial of that fact is not the issue at all. The issue is a complete denial of the product of this "working hypothesis", which is, the present-day system of physical and biological "Science" with all its ramifications into other lines of thought.

It seems perfectly clear from Dr. Mullins' arguments that he is not willing to go on record as against the present-day conclusions of Biology, Geology, Sociology, and other subjects which are the products of the "working hypothesis" of Evolution. He does not seem to be willing to say that these "Sciences" are themselves false. I have yet to see the place where Dr. Mullins has denounced the hypothesis of evolution as false or where he has gone on record as rejecting the "sciences" which have been fabricated on the hypothesis. He refers to it all in the gentle terms of an "unproven hypothesis". The following language seems to discover to us his real attitude: "Science seeks to discover facts in nature. This is perfectly legitimate motive and aim, and it is the height of folly for Christians to try to forbid Science to pursue the aim".

This is Dr. Mullins' bold license to the "Scientist" to go right on with his "working hypothesis" as his "legitimate motive and aim" in his supposed search for "the facts of nature".

My attitude—in clear distinction from Dr. Mullins—is that the hypothesis of Evolution itself is false, and that all conclusions drawn from its working principle are false. I say that the hypothesis is il-legitimate and that it has perverted and subverted the "motive and aim" of the true search for the facts of nature. Therefore, I deny the right of any man to use the doctrine of Evolution as a "working hypothesis". I denounce as false—"the devil's lie"—if you please—every element of that "Science", under whatever caption, that Evolution has produced! In the name of God, the Creator of all things, and in everlasting defense of the integrity of the Word of God, and in devotion to my profession as a Christian, I do "FORBID" any man the right to build a fabrication of pure falsehoods, and try to teach it to my children under the guise of "Science". Dr. Mullins says that such an attitude is "the height of folly". My reply is that, since I have no "scholarship" to defend, I do not hesitate to stand up before all the world and denounce this whole "Evolution Doctrine" as "A lie of the devil", and then dare the "scholarship" of the world to show that my position is not well taken.

I quote Dr. Mullins again in order to ask him

a few questions: "If in order to be a Baptist and a Christian it requires the denial of facts, the closing of the windows of light, the putting of the head in the sand, like the ostrich, in order to hide, then I am neither a Baptist nor a Christian. * * * The situation can be met. But it will never be done by stuffing cotton in our ears, and putting a blindfold over our eyes, and seizing a club and mauling the heads of people who merely differ with us in insisting on recognizing facts".

Here are my questions: No. 1. Please name one fact in Biology that Evolution has discovered? No. 2. How does the denial of Evolution require you to deny a fact? No. 3. How does a denial of Evolution impeach you as a Baptist and a Christian? No. 4. How does a denial of Evolution close the windows of light? No. 5. How does the denial of Evolution necessitate you to put your head in the sand and hide like an ostrich? No. 6. How does denying Evolution mean to put cotton into your ears? No. 7. How is denying Evolution like clubbing people over the head? No. 8. How does it come about that Evolutionists are "people who merely differ" with us in insisting on recognizing "facts"? Surely if Dr. Mullins did not say, "Personally, I reject the evolutionary hypothesis", one would think he were arguing in favor of it!

I make no claim to "Scholarship", but I can read. I have gone to the trouble to buy and read the text books that are taught in our great universities on Botany, Zoology, Geology, Sociology, Psychology, etc.; besides, I have read a lot from promiscuous authorship on the subjects of Paleontology, Anthropology, Embriology, Heredity, Eugenics, and the like. I am not a "worthy" thinker, but with what little thinking apparatus I have, together with my belief in the Bible, I am profoundly and irrevocably convinced that the whole "Evolution doctrine" which has threaded its way through the whole ramifications of "Modern Science" is a down-right "doctrine of devils", and in all its logic is Anti-God and Anti-Christ—that it has been concocted by the Satanic Majesty himself with the diabolical purpose to rid the world of the Bible doctrine of God's Creatorship and to damn the souls of all those who may be led to worship this Dagon of Modern Science! If to say that be "the height of folly", then, like Paul, I am ready to be accounted "a fool for Christ's sake".

Dr. Mullins labors through dictionary definitions of "apparent simplicity" and other terms which "scholarship" led him to employ in framing his "statement" on "Science and Religion", but in it all, he seems to purposely avoid coming right out in the open and denouncing the "Evolution Doctrine" which is today aligning every infidel, agnostic, and atheist in the world in determined array against the Bible and Christianity!

If Dr. Mullins wants to know why so many of his Brethren are hurt at his attitude, and why some even suspect his sincerity, it is because they feel that he is dallying and side-stepping and flirting with "scholarship" right in the face of the greatest modern enemy of God and Christianity. There are many who are sanguinely impatient over the fact that Dr. Mullins will not swing himself, and all our great Seminary stands for, out into the wide open field of battle in this raging and inevitable conflict!

Dr. Mullins seems to think that it is our business to convert the evolutionary infidels and agnostics to our position, but the crying demand of this hour is to save the masses of our people from this raging propaganda which is now taken clear outside the realm of "scholarship" and is translating itself into the language of the uneducated masses. It is no longer a question of matching "religious scholarship with irreligious", but the common question is, "Which side are you on?" When matters of conflict between truth and falsehood get to this point, then it is no time for the Soldiers of Christ to stop "to analyze,

(Continued on page 6)

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OTHER TITLES OF JESUS

The Book of Revelation, the last book in the Bible, has many marvelous and instructive things in it, and one of the most significant features of it is the number and variety of titles in it given to Jesus. A study of the names and titles of our Lord would certainly be incomplete if these were left out. You notice it is a "Revelation of Jesus Christ". He is the central figure in it. The Lord whom John had known intimately during his sojourn on earth comes back and reveals to John on Patmos in a vision more of his purpose and his kingdom. The work and office of Jesus are declared by the titles given him in this book.

The first of these are found in the fifth verse of the first chapter: "Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth". This verse mentions Jesus as one of the trinity. First the Father was spoken of as "him who is and who was and who is to come", the ever living and eternal God. Then the Holy Spirit is mentioned as the "Seven Spirits that are before his throne", the omnipresent, sovereign Spirit of God. Then "Jesus Christ, the faithful witness, the firstborn of the dead, the ruler of the kings of the earth".

No one title, nor any number of them can fully disclose the character and office of Jesus. But here are three put together to show him in a special relationship to the people to whom this book is addressed. This passage is John's salutation. But it is not a merely formal introduction. It is a Christian greeting and prayer: Grace be unto you and peace from his, etc. But grace and peace do not come by merely wishing them. They come in answer to prayer properly and intelligently addressed. The prayer is to the triune God, the three persons in the trinity, each one separately mentioned and characterized. It is the prayer to Jesus Christ that concerns us here. Grace and peace will come from him as the "faithful witness", the "first born from the dead", and from the "ruler of the kings of the earth". Keep that in mind, that is where John expects grace and peace to come from.

Grace is divine help freely bestowed on one who is in need. Peace is the resultant rest of mind and soul which comes to a man who has received the grace of God. Now these things, grace and peace, come from the triune God working in harmony. But we are concerned here about the part that Jesus has in it. These come from him as "the faithful witness, the firstborn from the dead and the ruler of the kings of the earth", these three—Let us see what these titles tell us about Jesus.

First he is the faithful witness. A witness is one who gives his testimony in matters about which we are anxious to know. Technically he is the one man who has the knowledge necessary upon which decisions rest and by which our conduct must be determined. Jesus is a witness to God. John the Baptist bore witness to Jesus but Jesus bore witness to God. That was all that John could do. He was not the light

but he bore witness to the light. The true light which lighteth every man was coming into the world. This was a task above men. No man hath seen God at any time; the only begotten Son who is in the bosom of the Father he hath declared him. Jesus is God's witness. He brings God into the open. He not only reveals that he is but also what he is. In him dwelleth all the fullness of the Godhead bodily. He that hath seen me hath seen the Father. The first essential, the most essential, the only essential thing for man is to know God. The revealing of God is the first essential of grace. Grace and truth came into being through Jesus Christ. If we are ever to have grace and peace it must be from and through Jesus Christ who is the faithful witness.

Another title given to Jesus in this same connection is "The firstborn of the dead". Man is not a child of time; he is a son of eternity. Grace and peace that are limited to this life would never satisfy him, nor meet his needs. He belongs among the immortals. In every age and in every country he has not only been feeling after God if perhaps he might find him, but he has been "seeking for glory and honor and immortality". He has been knocking at the door of the invisible world to see what is beyond the veil. From every generation goes up the cry "If a man die shall he live again?" Jesus is the answer to this cry. He is the "firstborn of the dead". He is the first and only one who has gone over and come back. With the sunlight of the resurrection morning on his brow he is saying "All hail!" All is well. That is the only grace that is satisfying and the only peace which is permanent. Any philosophy or religion that does not give us assurance of a land beyond the veil is illusive and vain. But He brought life and immortality to light in the Gospel. John saw him more radiant than the morning. "His head and his hair were white as wool", white as snow. His eyes were as a flame of fire. He is not only a witness, a faithful witness, but he is a demonstration by being the first born from the dead.

One other thing: He is the ruler of the kings of the earth. He is not only heaven born; he is an earthly sovereign. The present order is subject to him. The early Christians had much to distress them because of the persecution by those in authority. They were a godless crew. But even these are subject to him. They can go so far and no further. Nay he even makes their wrath to praise him. Even modern Christians are sometimes distraught by the misconduct of those in power. But Jesus is the ruler of the kings of the earth. He sets up and pulls down. One does not have to live long to see it. He is not only God in heaven, not merely ruler over the future life, not only in the spiritual realm. But all things are given into his hands. They are to us a means of grace and peace.

LET'S KEEP ISSUES CLEAR

There was never a time when it seemed as difficult to keep men's minds clear and the issues under discussion clear, as it is today. It appears to be almost impossible for people to think clearly, indeed difficult for many to do any really straight thinking. And this is not true of just the "common herd", the ignorant masses. It is as true of people who are supposed to be educated as it is of the uneducated. People who are supposed to be leaders in thought are as confused and confusing as anybody else. The air is full of discussion, and there is good reason and justification for it; but it is as full of dust as it is of discussion. Isaiah (9:5) says, "Every battle of the warrior is with confused noise". And James (3:16) says, "Where jealousy and faction are there is confusion". This seems a general condition.

But that our meaning may be clear and the truth of the statement manifest, let's look at an example or two. The most discussed subject

in the world today is evolution. We do not propose to discuss it here, but only refer to the discussion to show the confusion in men's minds. Those who believe in evolution are insisting that opposition to the teaching of it is a violation of the fundamental principle of liberty of speech, of teaching and of the press. Of course those who oppose the teaching of evolution are equally insistent that to permit its teaching to those who regard it as dangerous is a violation of civil and religious liberty. Both parties are crying out "Great is liberty"; "give us liberty or we will raise the mischief". Both may be conscientious in their contention, though about that there will be difference of opinion. But both of them cannot be right, and what both say certainly cannot be true. Amid the din, there are people who are saying, "Give us a rest". But there are other some who are saying, "Let us find out what is the truth". Some want peace at any price; others want the truth at any price.

We only hope that in all this contention our people will learn to think and to think clearly. On which side is truth, and which is really contending for liberty? The Bolsheviks in Russia doubtless think they are the chief apostles of liberty, while others think these same Bolsheviks are enforcing the rule of the proletariat minority on a helpless, and unorganized people. The advocates of evolution are crying out for liberty, liberty to teach "academic freedom", unhindered privilege of forcing on other folks what they do not wish to hear, and are determined not to accept. What is liberty to the evolutionist is the putting of shackles on other folks.

Now, let's get this thing straight. Nobody denies the evolutionist the right to hold his opinion. Nobody denies him the right to teach it and propagate it in any way he desires. But what the opponents insist on is that the enemies of evolution shall not be compelled to pay him for doing it, and that his children shall not be made to sit helpless while this theory is forced upon them. Now when we talk about liberty, let us have it for all parties, and not for just one party. If the people of any section or locality do not want this thing why should they be forced to take it and then pay for it? Their resentment is like that of the Germans in the Ruhr Valley who not only have to see French soldiers in their streets but have to pay them for staying there. That is not the kind of liberty that people take pleasure in.

Another question is involved in this discussion. There are some who insist that to bar evolution from the schools is setting up a new religion and making fundamentalism a state religion. For example the New York World editorially asks the question, "Shall there be a specially privileged religion?" And answers by saying, "If the Scopes trial made nothing else plain it demonstrated that the Anti-evolution Bill imposes a sectarian creed upon the public schools of Tennessee—declaring that Fundamentalism is entitled to special recognition from the state, and is conferring upon it a peculiar authority as against any other religious belief". Here is confusion of mind and speech. The people who oppose evolution being taught in the schools are opposing it on this very ground, that it is a violation of the rights of religious liberty to have something taught in the schools that violates their religious faith. The evolutionist teacher is like the negro boy who called to his mother, "Mammy make Eph. behave hisself". His mother asked, "What is Eph. doing?" And the answer came back, "Ev'y time I hit him on the head with the hammer he hollers". The evolutionist teacher doesn't like for the anti-evolutionist to make any protest while he is violently feeding him what he doesn't want. Liberty is a queer animal. But the queerest animal is a man who doesn't think, but merely thinks he is thinking when he is merely talking. The air needs clarifying.

Just one word "in conclusion brethren". What is needed in all this business is just a little more

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common honesty. If thine eye be single, thy whole body shall be full of light". A clean heart makes a clear head. But if thine eye be evil, then there is only confusion of speech.

SPURIOUS SCRIPTURE

A letter from a beloved brother asks for an opinion as to the matter discussed recently in the Record by Dr. R. A. Venable, namely, the genuineness or spuriousness of the passage in the eighth chapter of Acts giving the Eunuch's Confession. It may be that others have been studying about the matter and were like the disciples, afraid to ask questions.

Let us say at once that we are in entire agreement with the position taken by Dr. Venable in the matter. He is one of our most serious, thoughtful and reliable students and interpreters of the Bible. But this particular matter is not a question of interpreting the Bible, it is a question of whether a certain verse is a part of the Bible. It is not a question either as to the inspiration of the Bible. This editor believes with all his soul in the full inspiration of the Book from Genesis to Revelation, and would quit preaching if he did not believe the whole of it; every word of it.

This is a question of text criticism, that is an effort to find out as nearly as possible what are the exact words which the Holy Spirit led the writers of the Bible to use in expressing His will to men. Everybody knows that the latest books which are a part of the Bible were written over 1800 years ago. Of course the original manuscripts from the hands of the inspired men have not come down to us. But copies innumerable have been made of them through the centuries, and from these copies our translations, old and new, have been made. Some of the newer translations have this advantage that the translators had access to very old manuscripts which have been found since the earlier translations were made. By certain unmistakable marks they are known to be very old, very early, that is closer in time to the original manuscripts than those long used by Bible students. These are matters of common knowledge to present day Bible students.

As to the copying of the manuscripts it is evident that this was done with the greatest care. The work was done by scribes or penman who had the greatest reverence for the Bible and sought to reproduce the older manuscripts with the greatest possible exactness. There are hundreds of manuscripts and they show exact correspondence of words in 999 out of a thousand cases. Of course an error sometimes crept in and this error was likely to be reproduced in copies made by others later. By comparing these later manuscripts with the oldest we can eliminate these errors, and get back practically to the exact words of the original.

The confession of the Eunuch, "I believe that Jesus Christ is the Son of God", and the words of Philip, "If thou believest with all thy heart thou mayest", are not found in the oldest and best manuscripts and are not a part of the Bible text. They were written in by somebody who thought some such statement was needed to complete the sense, and were subsequently copied by other penmen. If a man today writes some notes on the margin of the page in his Bible they are not a part of the Bible. They are simply some man's comment of the Bible as it was originally written under the direction of the Holy Spirit. There are just a few such verses in the Bible and Dr. Venable has done a good service in calling attention to them. They are not a part of the inspired word; they are spurious and should be left out.

They say there are now 16 republics in Europe and one may walk from the Ural to the Pyrenees Mountains, or from the White Sea to the Bay of Biscay without stepping on monarchial grounds.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

"That There May Be Equality"

We live in a country and under a republican form of government that has written into its constitution "Equal rights to all and special privileges to none". This principle is indispensable to the happiness and prosperity of a free people. Equality before the laws of the land is a fundamental tenet of good government. Equality before God is a New Testament truth for which many have given their life's blood. Baptists have, perhaps, suffered more to preserve this principle than all others, and because they have suffered, this principle has persisted through all the Christian era, down to this present moment. Let us look at this truth in its relationship to the New Testament doctrine of giving.

Paul, in writing to the church at Corinth concerning the offering they were about to complete for the poor saints at Jerusalem, was intensely interested in this principle. He wanted the church at Corinth to have a worthy part in this offering. He was anxious that every member should give to this most laudable work—the work of caring for the poor at Jerusalem. He wanted the principle of equality to prevail in this as in all other things. It was not a question of how much, or how little any one should give, but it was the principle of equality in giving that caused him to write: "For I say not this that others may be eased and yet distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality." II Cor. 8:13-14. Equality in giving is a New Testament principle. It should be practiced by all who give of their substance to propagate the Kingdom of God.

Much has been said the past few years about the inequality that prevails among our people in giving. A very small per cent of our constituency have any part whatsoever in the support of the churches, and the missionary, educational and benevolent work we are doing. This is due in part to our poor system of financing the Kingdom. A successful banker said, "If the banks of the land had no better system of running their business than our churches have in taking care of the religious work committed to their hands, all the banks would be forced into bankruptcy in less than a year". Let it be said here that the church to which this banker belonged had never adopted any plan for carrying on the Lord's work. It was simply following along in the old ruts of past years. Under the leadership of one who had caught the vision of financing the church according to the New Testament plan, this good church adopted the Budget plan and succeeded in putting over its financial program in a way that it had not hitherto done before. Brethren, we must bring our people to see that God's plan for financing the churches is fixed, and just as much a New Testament principle and doctrine as the plan of salvation by grace is.

Why should we not put as much business sense and method into our church life as we do into our secular affairs? I have suggested a thing in this last sentence that I do not believe. It is this: That there is a difference between our religious affairs and what we commonly call our secular affairs. God would have us put as much thought and business sagacity into our church life as we put into our business life. There is no such thing as secular affairs and religious affairs. We should remember that whatsoever we do, whether we eat or drink, we should do all to the glory of God. Let us give joyfully, willingly and equitably in all our giving that there may be equality. So that none shall be eased,

but everyone bearing his share of the burden. That there may be equality.

We were with Pastor Rushing and the Tyro Baptist Church beginning last Sunday in July and closing on Friday evening the 31st, in a revival meeting. This is the first church I ever pastored and it was a great joy to again have the opportunity of preaching to them. Great congregations came and the Lord graciously blessed us. No better people are to be found anywhere.

Brother Rushing is doing noble work with a group of churches in this community, making Tyro his home. This is the hope of our rural churches. They must hang together in groups and do the Lord's work, or they will hang separately and perish trying to do the Lord's work. The good roads and the automobile have made possible the grouping of our rural churches, and there is no good reason why the rural churches should not stick together and stick to the job of evangelizing the people around them. Our hope for building up our rural churches lies in the spirit of co-operation. We have been preaching this for several years and were glad to see that this good church and the others co-operating with it were rendering fine service in the community. Our answer to the community church idea should be the grouping of our own churches, Christ's churches, New Testament churches and marshal them for Kingdom conquest. Dr. J. B. Gambrell was fond of saying that "scrambled eggs would not hatch chickens", and I do not believe that scrambled churches will produce the best type of Christians.

It was our privilege while here to gather a group of the leaders together and present the Budget and Stewardship work to them. They were enthusiastic over the idea, and will adopt the Budget System this fall when the every member canvass is made. The pastor was interested in putting on the Stewardship Institute throughout the association, and there will be such work done no doubt this fall. Let other associations begin to plan for this work.

Dr. B. H. Lovelace assisted Pastor Kyzor at Pleasant Hill in Lincoln County. There were twelve additions to the church.

After the killing of a young man near a dance hall near Greenwood, Chancellor Lomax granted a perpetual injunction against the operation of the dance hall, on the testimony of witnesses that drinking and profanity and immorality were accompaniments of the institution.

HORSE SENSE

By Rev. A. Portleigh Humdinger

There are three classes of Baptists in our church—the shirkers, the jerkers and the workers.

Certainly I am not wooden headed but when people make broad statements that I can't swallow, they are knocking on wood.

There wouldn't be so much argument about a lot of things if folks would read the Record—it's an "ignorance killer". If there is some feller you disagree with, send him the Record. See the difference.

Since we put the Baptist Record in the budget we have had a lot less kicking against the pastor and a lot more pulling with him.

(Continued from page 8)

examine, and test whatever claims to be truth with any ground of plausibility".

When Woodrow Wilson went before Congress to ask that this Nation declare War against Germany, he closed his memorable address with these heroic words: "Force, force to the utmost: force without stint or limit, the righteousness and triumphant force, which shall make right the laws of the world and cast every selfish dominion down to the dust!" We have come to such an hour as this in this hell-inspired attack upon our Bible and the Kingdom of our Christ. Dr. Mullins could have been our Chieftain in leading our Baptist Hosts in the fight; but, alas! It is beginning to look like we are going to be forced to fight the enemy over his head. This may disturb the morale in some places, but it must not delay the battle!

THE REVELATION OF JESUS CHRIST

By A. D. Muse, Evangelist

The Revelation of Jesus Christ which God gave unto him, to shew unto His servants, things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. Rev. 1:1.

The word is used once in this book, and yet for that the entire book is entitled. The title has never been attacked. It is not the Revelation of John, but of Christ. The word for Revelation is used ten times by Paul and each time it is used in connection with the second coming of Christ. It is used twice by Peter and each time it is used in direct connection with the second coming of Christ.

In Romans Paul speaks of the day of Judgment being at the time of the appearing—Apokalupsis—of Christ. In 1 Cor. 1:7 He speaks of our waiting for the coming—Apokalupsis—of our Lord Jesus Christ. Again in 1 Thess. 1:10 he speaks of our waiting the appearing from heaven of His Son whom He raised up from the dead. Peter urges us to be sober and hope to the end for the grace that shall be brought unto us at the revelation—apokalupsis—of Christ. Again Paul speaks of that blessed hope the appearing from Heaven of our Lord Jesus Christ. Again he uses apokalupsis. Wherever they either one use the word they use it in connection with the second coming of Christ. This gives a key to the meaning of the word; it concerns itself with the event which is yet future, when Jesus shall come again.

The book of Revelation is a prophecy of those things which shall come upon the earth just previous to and attending upon the coming again of the Lord Jesus Christ. It is a prophecy of those things which shall have to do with his making manifest or unveiling at the time of His coming. That is what the word means, is unveiling—disclosing of, revealing or making manifest. The book is an account of the things which shall unveil, make manifest and expose the covenants, purpose and person of the Son when He comes again. The Lord Jesus has not yet completed His Redemptive Program, and it will not be completed until all the earth is brought from under the curse of sin and the whole creation is delivered from the bondage into the liberty of the Sons of God, and the Son Himself is revealed in the real Character of The Son.

When He came the first time it was to reveal the Father. The Spirit is now taking the things of the Son and shewing them unto us. But the Son has not yet been revealed. When He came the first time He came as a suffering Saviour. He is to come in regal power and supernal glory. When He came the first time he was the Lamb slain. When He comes the second time it will be as the Lion of the tribe of Judah. He came the first time as a Saviour. He is coming as Judge.

The title Revelation is that which is given the book because the book is an account of the

things which happen in the revealing of Jesus Christ.

I had an uncle who put up four full years in the civil war. After the war he made a living and through the years accumulated a neat little sum by hauling freight from the railroad to the store of the little inland town. He hauled from Jackson, Miss., to Harrisville, Miss., a distance of near forty miles with an ox wagon. In those days it was a big week's work to make two trips in the week. This the professional hauler usually tried to do. I used to love to sit and hear him tell of one trip. He got into Jackson that morning. Every thing was closed down. There was not an office, a store, a cotton broker nor any one open. He found it was the day of the unveiling of the monument to Jeff Davis. He joined the throng of people to pay tribute to the leader of the Confederacy. A mighty throng of people assembled on the greensward south of the state house. There stood the monument wrapped in a tarpaulin. There was some music, then some speeches in eulogy of the man. Then the band struck "Dixie" and every old soldier's hat went into the air and his voice broke loose in whoops and shrieks. Pandemonium reigned. Then as the last strains of the music died down the veil began to lift and as it was lifted off there stood in full view from the pinnacle of the monument the life size, marble likeness of the leader of the "Lost cause". Every head was bowed and every heart reverent and every eye was damp with tears in the solemn hour.

There is coming a time when the Son of man will be revealed. The veil will be lifted and we shall see Him, not the leader of the "lost" cause but the triumphant king of Glory when He sweeps back the veil and takes His throne and we shall see Him as He is.

When He comes and we do see Him what shall He look like? What shall be His appearance? What shall we see? When we see Him we shall see what John saw in the fifth chapter of Revelation, a lamb slain. The lion of the tribe of Judah shall go forth and He is as a lamb slain. Weymouth translates it, "I saw in the midst of the throne a lamb that looked as though it had been offered in Sacrifice"—He will have in all eternity the mark of the death upon His glorified body.

"I shall know Him, I shall know Him
As redeemed by His side I shall stand;
I shall know Him, I shall know Him
By the print of the nails in His hand."

The print of the nails were there when He came from the grave. They were there when John saw him. They shall be there when the veil is lifted and we see Him in His glory. John saw a lamb slain and when we get to Heaven he shall see a lamb slain. When we look upon His brow behold the scars of the thorn! When we clasp His hand there will the nail prints be. And for all eternity the redeemed throng shall behold continually the crucified Son of God, a lamb slain in sacrifice.

We shall know Him. We will never make a mistake. We will never worship Gabriel instead of Christ. Gabriel has never been slain. For all eternity our eyes shall behold the lamb whose body bears the marks of our redemption. We will look upon His face and see the scars of the crown of thorns, feel the gentle touch to behold the prints of the nails, kiss His feet to behold there the marks of the nails, and when the robes of royalty are swept back behold there is the ugly scar of the Roman spear in His side.

"Oh, the Lamb, the bleeding Lamb,
The Lamb of Calvary;
The lamb that was slain that liveth again,
To intercede for me."

Immediately the world falls into three classes at the prospect of the Revelation of Jesus Christ.

I suppose every one has read that beautiful little story, "Grand Daddy Long Legs". You remember how that the young lady whose schooling and boarding and clothing was all provided by another whose name she did not know and

whom she had not seen. She did not know him, had never seen him, but she lived in passionate desire and longing to see him who had done so much for her—provided all for her. Oh, what child of God there is who does not live in constant and ever passionate longing to see Him who has provided all for us. No wonder Paul speaks of that blessed hope the appearing from Heaven of the great God and our Saviour, Jesus Christ. Through the centuries the true children of God have lived and longed and prayed "Even so come Lord Jesus".

There is another class. When I was in a meeting at Albuquerque, N. M., I preached one night on the Coming of the Lord. I preach it in every meeting. The young Presbyterian missionary to the Indians told me that the night I preached on the Lord's coming he asked that some of the family where he was boarding attend. The family was all Catholic. One young lady went. After the service they walked back home without a word. They reached the house. Neither had spoken. As they sat in the room with other members of the family talking and laughing, the mother noticed the young lady, who still had not spoken, was as pale as death and trembling like a leaf. The mother ran over and sat down by the daughter and said, "What is the matter?" The daughter screamed out at the top of her voice—"My God!" The mother said "What—what is the matter?" "He preached on the Coming of the Lord—Oh, if He comes to-night! What will I do? I'll go under the bed! I'll go in the attic! I'll go in the cellar! My God, what will I do? What will I do?" There is that vast throng who will behold Him whom they have slain and will cry to the rocks to fall upon them and hide them from His face. The domed of the earth.

There is another class. The young missionary told me that he preached to the little Indian church one night on the Coming of the Lord. The next morning a young Indian girl out at the university called him. He noted she was sobbing over the phone. He hurried out. He found she had not slept that night at all. He said: "Grace, what in the world is the matter?" "Oh, you preached last night on the coming of the Lord." "Well, Grace, aren't you ready?" "Yes, thank God, I am ready and would love to see my Lord this morning. But", and she fell over on the sofa sobbing afresh, "My people—my people—the American Indian—What will become of my people?" Oh! what heart is there that does not cry out, "My people! My son! My daughter! My people." The greatest missionary and evangelistic incentive in the word of God is the coming of the Lord Jesus Christ.

Clinton, Miss.

By invitation Rev. Wm. S. Dixon, of Wheaton, Illinois, the Baptist Gospel Singer, sang a solo on a recent Sunday morning, before the large men's Bible Class of the First Baptist Church, Dallas, Texas, of which Rev. Geo. W. Truitt, D. D., is pastor.

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Convention Board Department

R. B. Gunter, Corresponding Secretary

Editorial Comment

Mr. Fred Sullens, Editor of the Jackson Daily News, comments on the Resolutions passed by the Mississippi Press Association. Mr. Sullens is a member of the First Presbyterian Church of Jackson. Much of the time he works all the week in his editorial office, and goes long distances Saturday afternoon, Saturday night and Sunday morning to speak in churches in the interest of the Kingdom Work. When the 75 Million Campaign was being launched he frequently came into the Baptist State Convention Board office and voluntarily proposed to carry in his paper the news items which would be helpful to our campaign. It can be seen from his editorials that he is willing to continue to do this. His first editorial, "It Sounds Babyish" appeared June 9th. The second is a comment on Editor Harmon's editorial in the Hattiesburg American. The third appeared June 15th in which he was commenting on the editorial which appeared in the East Mississippi Times. The Editor of the East Mississippi Times is also willing to continue to publish news items for the Baptist Denomination. In fact there is only one Editor so far as we know, who has requested that no more news be sent to him. Of course we were glad to comply with his request. Mr. Sullens' fourth editorial appeared June 18th. These editorials follow below in their chronological order.

It Sounds Babyish

The Daily News begs leave to frankly differ with the Mississippi Press Association on its resolution adopted at Biloxi last week condemning the Baptist church in Mississippi because it is operating a job printing plant in Jackson.

Especially do we object to that clause of the resolution calling upon the newspapers of the state to boycott the Baptist church, and refuse it publicity, because of the existence of a printing plant operated for commercial purposes. Insofar as the Daily News is concerned, that portion of the resolution will be ignored. We will continue to give the Baptist church publicity whenever and wherever publicity is deserved, and will be glad to receive and publish legitimate news items concerning the work of the denomination.

For as many years as we can remember, the Baptist denomination in Mississippi has been printing a weekly newspaper. That newspaper solicits advertising from Jackson merchants, and, in some measure, is a competitor of the Daily News—although it does not print anything like the volume of religious news that appears in this paper. We have never felt inclined to utter shrieks of protest against this competition, and it is quite certain that we have never asked the Mississippi Press Association to stifle that competition, or declare a boycott on the publication of Baptist news. If a newspaper can face competition, job printers ought to be able to do the same.

The resolution adopted at the Biloxi meeting says that "the Mississippi Press Association hereby goes on record as being opposed to giving further free publicity to this denomination so long as it continues in the competitive field of printing."

This sounds silly. News is news, regardless of what religious denomination it refers to. The Daily News is, first of all, a newspaper, and an item concerning our worst enemy will be accorded just as much space as a story concerning our best friend—providing of course, it is legitimate news. And not even the Mississippi Press Association can instruct us as to what is news, and what isn't, or what we shall print, or shall

not print. On that point we do not seek or desire advice from any quarter.

Furthermore, if the time ever arrives when it appears necessary to ask the brethren of the press to proclaim a boycott to protect us against any sort of competition, then the Daily News will suspend publication.

As we see it, the Mississippi Press Association has butted in where it has no business, and has allowed itself to be made the catspaw to pull the chestnuts of certain other job printers out of the fire.

If the Baptist church wants to operate a printing plant for the publication of the literature of that denomination, it has a legitimate right to do so.

If the Baptist church wants to operate a printing plant for commercial purposes, sending out agents to solicit business, it has a legitimate right to do so.

If the Baptist church wants to sell lead pencils or peddle peanuts on the streets of Jackson, or anywhere else in the state, it has a legitimate right to do so.

It is our observation that in the purchase of printed matter the average business man is going to use the same judgment that he employs in other phases of his business. He wants good work, and will patronize the concern that gives him good work at reasonable prices.

No charge is made that the printing plant of the Baptist church is not turning out good work, or that it is charging excessive prices therefor. In other words, it is soliciting work on a competitive basis, and if other printing establishments are not able or willing to meet this competition, then they are out of luck.

To our way of thinking, the resolution adopted by the brethren of the Press at Biloxi is babyish. Certainly, it is far from being the intelligent way of meeting competition.

Was Bad Judgment

The Hattiesburg American joins the Daily News in branding as unfortunate the adoption of a resolution by the Mississippi Press Association seeking to establish a boycott against the Baptist church in Mississippi because of the fact that the denomination is operating a commercial printing plant in Jackson. In reference to the resolution our Hattiesburg contemporary says:

"From this distance it appears to have been a rather doubtful proceeding. To condemn an entire church, as faithful, as active, as comprehensive in its labors, as important to the Christian progress of the State, as the Baptist church—simply because one man slightly connected with it in a business way has transgressed business ethics—is an unusual expedient and one that, carried to its last analysis, would lead far afield.

"While it is true that practically every weekly paper in Mississippi has a job department, it is safe to say that few of them knew about this matter, and certainly not more than two or three of them could be in the least affected by the commercial printing establishments in Jackson, so it would appear that the resolution must have been animated from a source in or near Jackson. Could it be possible that some business rivalry prompted it?"

Regardless of what motive may have prompted the resolution—and the public may judge for itself on that point—it is quite certain that it will prove a boomerang; that instead of establishing a boycott against the printing plant of the Baptist church, it will serve as a business-getter, for a goodly number of Baptists are already mighty "hot under the collar" about it,

and they will now go to any length necessary to keep the printing plant in operation.

Incidentally, there are about a half million Baptists in Mississippi, and if they should all get hot at one time it would be some torridity!

Press Resolution Stirs Editor's Wrath "On Par With Suit Against Ford", Says Starkville Editor

Starkville, June 15—(Special)—Editor Sarrett, of the East Mississippi Times, of this city, is highly indignant concerning a resolution adopted by the Mississippi Press Association at its convention recently at Biloxi, of which he is a member, in which the Baptist Printing and Publishing plant in Jackson is condemned.

Here is what Mr. Sarrett says editorially, and he doesn't mince any words either:

"The Baptist Record Plant has been in existence since Hector was a pup, and will continue to do business until Hec's puppies are grandfathers and the measly narrow resolutions instigated by some person or persons with a view to promoting their own interest will have no weight with the broader minded newspaper men of the state, especially the clause advising the press of Mississippi to refuse to print anything pertaining to the Baptist church as long as the Record plant does public printing.

"This resolution is in a way worse than the million-dollar suit against Ford, but on a par with the home print bill (and we are willing to wager its author is a close relative of the promoter of that bill), which was launched to keep printers from other states from harming the little printers in our state who do not understand the art of going after and getting business, and for this reason our legislature had to do something to protect their interests and at the same time make it possible for one or two large plants in the state (the real motive) to control the state printing at almost any price they feel like charging.

"This paper for one is not going to abide by the resolutions adopted by the press in session at Biloxi. We are in the newspaper business to print the news and if the Baptists or any other denomination has anything that is of news value we want a copy of it. If they want to own and operate a printing plant in every town and village of the state that right is theirs, and in conclusion we wish to say to the Baptists of Mississippi or to any other organization, that the columns of the East Mississippi Times are open to them for use with news of interest to the public."

Layman's Rallies

There are to be six Regional Rallies for laymen during the first days of October. Everybody else who desires to attend is cordially invited to these meetings. There will be leading laymen who will speak at these meetings. We have the promise of some of the best laymen in other states. Much of our home talent will also be used. It will be a great help to the local work in the churches if the pastors will co-operate in interesting the laymen in these meetings. It is believed that more men can be gotten out to six rallies than can be to one state-wide rally. Dr. J. T. Henderson, the Layman Secretary of the Southern Baptist Convention is co-operating with us in this program.

We are expecting our people throughout the state to make larger contributions this year to the Kingdom work than they have ever done. September and October should be great giving months. Our people are blessed with fine crops. We should be asking David's question at this season: "What shall I render unto the Lord for all his benefits towards me?"

Jackson sought to honor Mr. William Jennings Bryan by having a memorial service at the Auditorium on Sunday evening. There was a large crowd and addresses by Colonel Henry and Hon. J. S. Sexton.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. R. B. BUNYARD, 1st Vice-President, Madison
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw
 MRS. JOHN W. BROWN, 3rd Vice-President, Tupelo
 MRS. E. H. SIMMONS, 4th Vice-President, Meridian
 MRS. MAX EMERY, 5th Vice-President, Overt
 MRS. I. L. TOLER, 6th Vice-President, Gloster

MRS. A. J. AVEN, President, Clinton

MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. D. M. NELSON, Recording Secretary, Clinton
 MISS FANNIE TRAYLOR, Young People's Leader, Jackson
 MRS. D. M. NELSON, College Correspondent, Clinton
 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian
 MRS. CHARLES AMMEN, Mission Study, Greenwood
 MRS. HENRY F. BROACH, Personal Service Leader, Meridian
 MRS. R. B. GUNTER, Stewardship Leader, Jackson
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson
 MISS M. M. LACKEY, Treasurer, Jackson

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 MRS. W. H. VAN LANDINGHAM, 4th District, West Point

MRS. W. J. PACK, 5th District, Laurel
 MRS. J. A. TAYLOR, 6th District, Brookhaven

Please Take Note: You will remember that we recently had a splendid issue of the Baptist Record, devoted entirely to our Colleges. The Educational Number. This paper came out June 25th. Please see that it is not destroyed. We will have use for much information given therein during our State Week of Prayer, which comes October 5th to 10th.

Associational Superintendents Please Note: Will not each of you send to this office at your earliest convenience a complete list of the churches in your Association? With this list please give a complete list of all W. M. U. Organizations, together with names and addresses of Presidents and Leaders. It is necessary now and then that we compare our list with yours. Sometimes we fail to secure the changes in officers. And sometimes we lose touch with Societies because changes are made and we are not notified. We shall watch closely to see just how many of our splendid Superintendents answer this call.

Bible Study

Doubtless your attention was called to the note in last week's Record on our Page concerning Bible Study. You saw the wise suggestion of our Miss Winfield regarding the necessity of our W. M. U. placing much emphasis on the Mission side of this Bible study, since we are strictly a missionary organization.

Some of us, however, are desirous of still further study of the Word. Your attention is therefore called to the article from Waco, Texas, regarding "Outline Studies on Women of the Old Testament". These outlines will undoubtedly prove beneficial to those who care to use them. It is well, however, to remember that no credit will be given for the study of same on our Mission study course.

District Young People's Rally

The first District Young People's Rally in Mississippi was held at Greenwood in the Second District on July 30th. An excellent program was rendered by the Young People, bringing out every phase of their work.

Dr. E. J. Caswell, pastor of First Church, Greenwood, spoke at the eleven o'clock hour and Miss Mayme Slaughter spoke in the afternoon.

The well planned program did credit to Miss Georgie Fancher, Young People's Leader and Field Worker of the Second District. And the splendid way in which the different parts were rendered showed that she has the co-operation of associational and local auxiliary Leaders.

The Second District has its own paid worker, Miss Fancher, who gives all of her time to that district and the result of her work was very marked in the program and spirit of this Rally.

The meeting was well attended in spite of the fact that it poured down rain until nearly noon.

Do you remember Miss Leachman telling us in our District Meetings about visiting a Mountain School where the silver on the table consisted of ONE iron spoon? This spoon was passed around for each one to stir his or her coffee. Would you not like to have a part in a

Christmas present of silver for this school? If so, just save your coupons of all kinds and send them to this office. Miss Slaughter has on hand some coupons now and is anxious to get a large number within the next few months for this Christmas present.

North Carolina Mountain Assembly

B Far down on our beautiful Mississippi Coast today will open our own Baptist Assembly. I know many feet are turning that way this morning. I realize fully that a wonderful opportunity is waiting for those who will be there for the next ten days. I am happy in the thought that our beloved State President, Mrs. Aven, will gather together our women and go with them "Along the Highway of Service". She will make every step of the Way attractive and forward reaching. Our Mamye Slaughter will make Stewardship stand out clearly in the lives of our young women. Mrs. Toler and Mrs. Jordan will give the boys a chance through story, and hike, and swim, and in other ways to reach out into the Beyond of this big missionary field of ours. Other teachers and other features will make our Assembly superb.

In the meanwhile your Secretary has slipped away into the mountain recesses of North Carolina for a few days rest. It was not her purpose to attend the Assembly. But Mars Hill was her destination; and here surrounded by countless mountain peaks the Upland Baptists of this great State are gathered together for ten days in an Encampment.

It had gotten into full swing before I reached here. The daily routine of class work, platform addresses and recreation is much like that of other Assemblies. Large delegations from the surrounding country, coming as they do in groups, many of them tenting and doing their own housekeeping, add to the attractiveness of the occasion. But the majority sleep in the dormitories and eat in the immense dining room of Mars Hill College.

Dr. Madry, State Secretary of Missions, has brought great messages concerning the 1925 Program. Dr. T. W. O'Kelly, pastor from Raleigh, speaks each evening. The State S. S. and B. Y. P. U. Workers are here in force. Miss Mary Warren, Cor. Sec. W. M. U. has with her Miss Juliette Mather, Miss Sophie Burghauer and Miss Winnie Ricketts. Much regret is expressed because of the absence of Miss Dorothy Kellam, Young People's Leader, kept away by an operation for appendicitis. Mr. and Mrs. J. E. Lambdin, B. Y. P. U. State workers from Alabama, add much to the occasion. There are many workers from far and wide whom we could name but space forbids. It is a fine personnel of workers.

Perhaps the climax is reached each morning at the noon hour when Dr. L. E. M. Freeman, teacher of Bible at Meredith College, Raleigh, lectures to the entire Assembly on the Book of Acts. He is making those days stand out with living reality as in his gentle, simple way he unfolds the Book.

Mars Hill College

No words better describe the situation of this Junior College than the words of Battle: "A

Gem in the Emerald Ring of the Hills".

The village of Mars Hill contains some 500 people. All interests center in the School. It is beautifully situated in the heart of the mountains of western North Carolina. It is twenty miles from Asheville on the State Highway, which winds and twists and turns until one's head grows dizzy, and one wonders how the level places were found on which to build the splendid roadway.

The Campus originally consisted of four acres, the gift of Edward Carter in 1859. It now consists of eighty-five acres. There are ten buildings for administration and dormitory uses and six cottages for teachers and ministers homes. Perhaps the most attractive in appearance, though small in comparison to some others, is the Montague Library. It is a gem in stone, steel and cement. The two latest buildings erected are "Melrose" and "Brown", magnificent brick dormitories for young men and boys. Both are located near each other on a beautiful hill overlooking the former Campus. Each contains an assembly Room on the first floor, and a pressing and laundry room in the basement.

Mrs. Bessie L. Stapleton is House Mother for these Dormitories. Hers is a great undertaking—to lead these mountain boys into right conceptions of life, and the truest ideals of what an education is. She craves the prayers of her folks back home in Mississippi.

Dr. R. L. Moore and his estimable wife are the Heads of the School. Surely an All Wise Providence looked to the bringing to Mars Hill such leaders as are these. They are ably assisted by a fine corps of instructors. The House Mother in the Girls' Homes is Mrs. C. J. Biggers. How well she knows how to give wholesome and refining influences to the girls who come under her roof tree. With her it is not a boarding house, nor a club, but a real home like Christian home.

There were over five hundred students here last year. A larger number will be here this coming session, which opens August 18th, because every room is already taken.

I note from the catalog the names of two students from our own State. As one looks out over the wonders of Mother Nature here, and stops to consider "What God hath wrought", one does not think it strange that students should, under circumstances, leave even our own splendid Schools and Colleges to seek renewed strength in these health giving hills, where every advantage of a well nigh perfect Junior College may be had.

—M. M. Lackey.

Brother J. S. Deaton, since returning to Mississippi visited Tyro, where he was pastor some fifteen years ago, and has been assisting Pastor Rushing in a good meeting.

Pastor H. M. De Moss is doing his own preaching in a meeting this week at Star. This town has a very small number of unsaved people but a great revival is expected in the church. Brother W. W. Grafton, assistant pastor of the First Church at Laurel, is conducting the singing. His work will greatly add to the success of the meeting.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Verona Elects Officers

The Verona Church has re-elected officers for their Training Service and give the list as follows: Director, Miss Irene Pope; Associate Director, Mr. H. M. Mattox; General Secretary, Mr. Gray Young. The officers for the Senior Union are as follows: President, Cecil West; Vice-President, Grace Davis; Secretary, C. L. Bucy; Corresponding Secretary, Margaret Jenkins; Treasurer, Eugene Polk; Chorister, Tommy Leslie; Pianist, Grace Davis; Bible Readers Leader, J. A. Totty; Group Captains, Eva Johnson and Grace Davis. The Intermediate Leader is Mrs. J. A. Totty, and the Junior Leader is Miss Lillian West.

Derma B. Y. P. U. Busy

Last month, on the 12th, the Senior B. Y. P. U. held its Monthly Business Meeting at which the Program Committee met and the programs for August were planned. The meeting was held in the home of the Leader, Mrs. W. G. Baldwin. It was a glad occasion as well as a busy one. The meeting was followed by refreshments and every one had quite an enjoyable time. On the 12th, Mrs. Baldwin called a meeting of the boys and girls of Junior age and organized a Junior B. Y. P. U. They started with ten members but hope to grow to a membership of twice that many. We are glad to know of this good work. Glad to welcome this Junior union into our midst and look forward to hearing good reports from them from time to time. This splendid report of the work is submitted by Miss Theresa Waller.

South McComb Elects B. Y. P. U. Director

We are glad to announce that the South McComb Church has elected a B. Y. P. U. Director. This means that that splendid church is going to be able to do even a greater work than they have already been doing. There is nothing so important to the B. Y. P. U. work in your church as a Director. Miss Ollie Prestridge is the one the church has honored by electing her to this most important place. We are glad to add her name to our growing list of B. Y. P. U. Directors.

Rocky Creek Making Progress

The Rocky Creek Church has organized a Junior and Intermediate B. Y. P. U. They have had for some time a Senior Union and now they have the graded B. Y. P. U. with all three departments. Their General officers (for they have set up the General Organization) are: Director, Mrs. W. W. Mills; General Secretary, Mr. Truly Mallette; Associate Director, Mr. Lamar Dickerson. The Leader of the Intermediate B. Y. P. U. is Mrs. T. L.

Adams, and the Assistant Leader is Mrs. S. J. Rhodes; the Junior Leader is Miss Frances Eubanks, and the Assistant Leader is Miss Hazel Rhodes. They are doing fine work and especially in the Senior Union, which is of course older in the work, they are maintaining the A-1 Standard. This good report is sent in by the General Secretary, Mr. Truly Mallette.

Mr. Leavell a Multimillionaire

This morning at the Baptist Hospital Mr. Leavell told his wife the following:

"I've been in this good bed just a week today,—the most wonderful experience of my life. I've discovered I'm a millionaire on several counts. Money is worth only what it will buy, you know, and I wouldn't take a million gold dollars for either of the following items, to-wit:

1. **My Friends.** My good friends at the Sunday School Board, Marshall & Bruce, Mrs. Hight C. Moore's T. E. L. Class, many others in Nashville and many outside. All these have lavished their love and kindness on me.

"Life hath no blessing like an earnest friend."

Would I give all that up for any man's millions?

2. **The Hospital.** If Mr. John D. Gotrox were to offer me a million to walk out of here and leave this nice room and these fine nurses, I'd just laugh at him and stay right where I am!

3. **Dr. I. J. Van Ness and Dr. Allen Van Ness.** These are my "manager" and my physician,—the best on earth. Would I sell them for a million? Don't make me laugh at you!

4. And besides, I am by faith a "Child of the King". You know what that means, an heir to more wealth than this old world owns,—even to "coffers that are full" and to "riches untold".

Chorus:

Count your many blessings,
Name them one by one,—
Count your many blessings
See what God hath done.

B. Y. P. U. Association for Pike County

At a meeting held in the Baptist Church at Magnolia, Friday night, July 10, representatives from various unions of the county organized the Pike County B. Y. P. U. Association. The meeting was called to order by Miss Annette Corkern, of Magnolia, who was elected president of the newly formed body.

Other officers elected were as follows:

District vice-presidents, B. E. Simmons, Silver Creek; Miss Lucile Garner, Magnolia; H. L. Simmons, McComb; secretary-treasurer, Miss Wilma Gunn, Silver Springs; Intermediate-Junior leader, Miss Ruth

Children of Today

The Christian Leaders of Tomorrow

STRENGTHEN
THE WORK OF YOUR SUNDAY
SCHOOL BY SENDING THE TEACHERS OF YOUR CHILDREN TO THE

Southwide Elementary Conference

BIRMINGHAM, ALABAMA

SEPTEMBER 29-30 and OCTOBER 1, 1925

Clip this ad, sign name plainly, mail to the Elementary Department of the Sunday School Board, 161 Eighth Ave., N., Nashville, Tenn., who will send you their beautiful program and the information leaflet.

Baptist Sunday School Board

Nashville, Tennessee

Roach, McComb; chorister, J. A. Terrell, of McComb. The officers constitute the executive committee.

The next meeting will be held with the church at Magnolia the fifth Sunday afternoon in August, at which time the organization will be perfected, and a program for the occasion is being prepared at this time. All unions in the county are urged to get into this organization.

Beaumont B. Y. P. U.

Intermediate B. Y. P. U. at Beaumont is strictly observing schedule of activity.

The Beaumont Intermediate B. Y. P. U. had their program planning meeting at the home of their leader, Mrs. Baylis Overstreet, Saturday, July 25. The program committee, James Roberts, Chairman, and Curtis Breland, Stephen Daniels, Wardman Davis and Marcus Bolton, were present and planned their programs for August. The missionary committee met with the program committee as per schedule of activity. The missionary committee are as follows: Houghton West, Chairman, and Virgie Parker, David Bradley, Gilbert Craft and Everett Clinton. They planned to enlist every member in scriptural giving. You will see that we have a new Corresponding Secretary. We regret this very much, as the reason for it is

that our former Secretary, Nelda Turner, has moved away. This move, her father having gone to Richton, takes our pianist, Edith Turner, away also. This family leaving town takes not only Nelda and Edith from us, but takes members from the Junior B. Y. P. U. also.

We hope that Richton will enlist this family, as our loss is their gain.

—Essie Morgan,
Cor. Sec'y.

Many favorable comments were given on the daily solo work of Rev. Wm. S. Dixon, Wheaton, Ill., the Baptist Gospel singer, before the North Texas Baptist Encampment, at Wood Lake, Texas (near Sherman, Texas), in July. He sang at the morning and evening sessions daily. The Sherman (Texas) Daily Democrat said the following concerning his solo work at the Encampment: "Wm. S. Dixon, singing evangelist, is on the grounds of the Encampment and is rendering solos at every service. Mr. Dixon has a great voice and is a great spirit among the people". Some of the prominent speakers on the Encampment were Rev. J. F. Hobbs, Birmingham, Alabama; Rev. M. E. Dodd, Shreveport, Louisiana; Rev. H. F. Holcomb, Mansfield, Louisiana, and others.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON August 16, 1925

Temperance Lesson—Galatians 5: 13-24

Introduction: The lesson is a bit of hortatory instruction following an exposition of the functions and purpose of the Mosaic Law. The Epistle is a Brief on the subject which is fully elaborated in Paul's letter to the Romans. The Galatian letter is a fine introduction to the Roman Epistle and should be studied by way of preparation for the larger and finished treatment found in the later Epistle. The decree embodying the findings of the Conference at Jerusalem did put an end to the activities of the Judaizing element found in the ranks of early believers. They were zealous, persistent and unscrupulous in their methods. The chief object of their attack was Paul the Apostle to the Gentiles, they pursued him with remorseless vigor over a wide field. They not only assailed his doctrine but attacked his character to destroy his standing among the churches which he had planted throughout the region of Galatia. The efforts were meeting with a measure of success in alienating the impulsive Galatians from the teaching of Paul, and impairing their confidence in his Apostleship, his consistency and the integrity of his character. These zealots left no stone unturned to win these Gentile believers to the view that the condition of salvation to the Gentiles was that they must first become Jews by being circumcised, and engage to observe the requirements of the Law of Moses. This imposed the observance of the ceremonial and ritualistic requirements of the Law, but also set up the Law as the standard of conduct. It resolved the believer's life into one of legal observance by which his standing before God was determined and his final destiny was decided. The position of Paul over against the Judaistic advocates of the Law was that the Law was provisional, temporary, like a Tutor who guarded the children on their way to school, whose responsibility ended when the child was placed under the eye of the instructor. The Law was the Tutor until Christ came. There it ended. The whole system ended there. The Old Version "to lead us to Christ" is wrong, "until Christ came" is probably the right rendering. Our standing before God is determined by faith, not by observing legal requirements. The Law has no place in the life of the believer according to Paul, not even as a standard of conduct. The Ten Commandments are not to be the standard of Christian conduct. To make them such is a perversion of their purpose and lowers the level of Christian life. Then is the believer without a moral standard of conduct? This question

brings us to the current of Paul's thought running through the language which comprise our present lesson.

1. The complex nature of man affords Paul ample material out of which to construct his answer and to fortify it against the charge that his doctrine gave license to the grossest immorality. The complex nature of man comprises two domains. There is the domain of the flesh and the domain of the spirit.

In the domain of the flesh in fallen man, sin entranches itself and comes to expression in the form of all kinds of sinful passions; in the domain of the Spirit, which relates us to God, the Spirit of God moves upon and prompts us to move in correspondence to the will of God, under the impulsion of the Spirit of God within us. These two forces are operative in their respective domains. They are contrary one to the other. The one drives men of moral earnestness and moral ideals to abandon the Christian standard of conduct and to seek refuge in the observance of legal requirements, such a course surrenders Christian freedom and subjects the believer to the bondage of Law. Paul exhorts his readers in this wise, "For freedom did Christ set us free, Stand fast therefore and be not entangled with the yoke of bondage". Again, he says, "For ye brethren were called to freedom for an occasion of the flesh, but through love be servants one to another". (Vers. 1,13.) Freedom here spoken of is freedom from the legal requirements of the Mosaic Law to which the Judaizers are seeking to have accepted as the standard of their conduct and the ground of their justification. Paul warns his readers against the abuse of this freedom. "To men who have been accustomed to think of law as the only obstacle to free self indulgence or on the other hand have not been accustomed to high ethical standards, such language is easily taken to mean that for the Christian there is nothing to stand in the way of the unrestrained indulgence of his own impulses". Burton. The law is directed against the works of the flesh and when the restraints of the law are removed what restraining influence comes in to take the place of the Law? The answer is that the higher impulses of the Spirit counteract the impulses of the flesh and prompt the believer to eschew the evil and follow the good. Do not be a slave to Law but be a slave to one another under the leadership of the Spirit. "Love thy neighbor as thyself". This is a precept of the Law, but likewise an impulse of the Spirit, and the principle is carried out to perfection in its observance in response to the impulse of the Spirit and not in a slavish obedience to a legal requirement. "Statutes he will incidentally

obey in so far as love itself requires, but only so far and in no case as statutes of the Law". The Apostle extends his remarks on this point possibly with the view to correcting a situation existing in the Galatian churches. "But if ye are biting and devouring one another, take heed lest ye be consumed by one another". (Ver. 15.)

2. Paul returns to his main thought and enlarges upon the controlling standard of Christian conduct and how this standard is disclosed to the believer. The unmistakable presence of the Holy Spirit in the heart life of the believer, and the method he employed in controlling the believer's conduct. It is not by commands or statutory enactments, but life movement upon the inner spiritual personality of the believer. The method by which the believer is prompted to right conduct is not different from that which prompts to wrong conduct. All human activity finds its source in desire. The desire, the impulse to gratify that desire and then the purpose to carry out the impulse, come to expression in action. These desires are of two classes, one in the domain of the flesh where sin is entrenched, the other in the spiritual domain of man's being. These desires are antagonistic and in sharp conflict for the mastery in the life and conduct of the believer. "But I say, walk by the Spirit and ye shall not fulfill the lust (desire) of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh for these are contrary one to the other; that ye may not do things that ye would. But if ye are led by the Spirit, ye are not under the law". (Vers. 16-18.) The Spirit inspires desires and imparts the strength enabling the believer to carry out these desires in the conduct of life. The union of the spiritual nature of the believing heart with the indwelling Spirit of God frees from the bondage of the desires of the flesh. The law imparts no strength to the inner man, but leaves him at the mercy of the wild desires and raging passions of the flesh. The power of the Spirit of life in Christ Jesus frees the believer from the power of sin and death. The restless tide of fleshly desire is swept back by the opposing desires of the Spirit. The restraints of the law have no place in prompting the right cause of conduct, but the potent impulsion of the Spirit, affords both the incentive and the ability to move along the line of the highest and best moral excellences of conduct.

3. The results which follow in the course of a life controlled by the desires of the flesh are contrasted with those who are responsive to the desires of the Spirit. "Walking according to the flesh". The desires of the flesh "when matured into action furnish a most revolting class of evil work". "Now the works of the flesh are manifest which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings and such like; of which I forewarn you that

they who practice such things shall not inherit the kingdom of God". (Vers. 19-22.) The Apostle calls this dark, damnable array of human sins "works of the flesh". They are the spontaneous and unaided operations of the sinful nature. They arise unaided from the soil of human depravity which the restraints of the law have no power to arrest. The list of "works of the flesh" here designated easily fall into four groups. (a) The first group comprise the more degraded sins of sensuality; "fornication", "uncleanness", "wantonness". (b) Then two sins associated with pagan religions, "idolatry" and "witchcraft". "The reference is to witchcraft, sorcery, magic art of any kind". Burton. (c) The third group comprises eight sins growing out of the social relations of men, "enmities", "strife", "jealousy", "anger", "self-seeking", "parties", "divisions", "envyings". These are traceable to the conflict of men in the social relations of life.

(d) The fourth class consists of "drunkenness", "carousings", accompanied by that vast brood of flagrant sins and atrocious crimes which drunkenness generates and fosters, as if, too numerous to catalogue, or too enormous to mention, Paul sums them up as "things like these".

2. Paul now gives attention to the mature forms of the desires inspired by the Holy Spirit in his movement upon the spiritual soil of the believing heart. These he calls "fruit" growing out of the union of Spirit of God and spiritual element in the believer. This fruit is generated and nourished by the heavenly graces of the Spirit. These excellencies are a growth upon the soil of a spiritualized heart. "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, fidelity, meekness, self-restraint". (Vers. 22-23.) It is interesting to note, the three-fold arrangement of these heavenly graces in the character and conduct of the Spirit led followers of Christ. (a) Love, joy, peace. (b) Longsuffering, kindness, goodness. (c) Fidelity, meekness, self-restraint. Each of these sub-groups of three marks a mutual and dependent movement toward a climax. Out of love comes joy, out of joy comes peace; out of longsuffering comes kindness, out of kindness comes goodness, and so on to the end.

Again note the fruit of the Spirit in this passage, is purely ethical. The special gifts of the Spirit investing the recipient with special powers such as prophesying, speaking with tongues, interpretation of tongues, discernment of Spirit and so on, have no place in the circuit of Paul's thought.

These excellencies of Christian character, no law in all the realm of statutory enactment, whether contained in the Mosaic or any other known to men, could generate in the heart of men the harvest field which yields such fruit does not lie within the realm of law. No law can invade the sacred boundaries of the spiritual domain of the inner life, where character is not built according to legal formulas, and conduct

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is not regulated by legal standards. A realm where the life of God moves upon the life of men, molding their character according to the type of the divine life which animates them, and conforming their conduct to the will of him who said, "I am the way, the truth and the life". Those who are led by the Spirit walk by the Spirit, are not their own, but belong to Christ Jesus and the ownership is certified by his residence within them. The movement of the Spirit within them not only restrains the desires and passions of the flesh but destroys them. "And they that belong to the Christ Jesus, have crucified the flesh with its disposition and its desires". (Ver. 24.) The law has no place in such lives. The mandates of the law are spoken in an empty house after the occupant has gone. The propensities for soil which imperil the soul and bar it from the Kingdom of God, are put to death. To turn away from salvation by grace to a salvation by works, as the Galatians were urged to do, was the sheerest madness, and the bewitching influence of the Judaizing teachers upon them threw Paul into a state of impatient bewilderment and brought forth a drastic polemic which is held even in our times, one of the greatest of the great Epistles written by him. To suggest the word **Temperance** in our modern vernacular, as summing in one word the heart of the verses set apart for our special study is a piece of trifling for which there can be no justification.

ORAL REVIVAL COMES TO CLOSE

One of the most successful revival meetings for a number of years came to a close Sunday night, August second. During the past eight days Evangelist C. P. Roney of Shreveport, Louisiana, delivered sixteen soul stirring messages, which resulted in fifteen conversions and eleven additions to the church by letter.

We were very grateful to Brother Roney for his untiring efforts, and we feel that we have been drawn

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closer to God and made stronger in the faith by having him with us. We are indeed thankful for these new converts and the additions by letter to our church. We feel that our church will be made stronger by their coming.

There was splendid co-operation in the song services which were led by Brother F. W. Altman. These services contributed largely to the success of the meeting, and were enjoyed by all.

The services were well attended by the people from Clyde, Sumrall, and other communities. We express our appreciation to them and invite them to come again.

A man was spending a night at a hotel in a small Southern town, and when going to his room for the night he told the porter that he wanted to be called early in the morning.

"Say, boss," replied the porter, "I reckon yo' ain't familiar wid dese heah modern inventions. When yo' wants to be called in de mawnin' all yo' has to do is to press de button at de head of yo' bed. Den we comes up an' calls yo'."—Everybody's.

Miss Sprightly—This piece of lace is over fifty years old.

Kitty Cat—It's beautiful. Did you make it yourself?—Ex.

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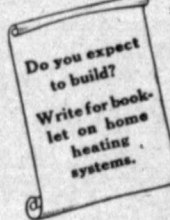
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MONROE, GA.

May 1, 1924.
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(Signed) D. W. Key



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Whatever you think, never think what you feel
You would blush in the presence of God to reveal;
Whatever you say in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,
Read nothing of which you are perfectly sure
Consternation at once would be seen in your look,
If God should say solemnly, Show me that book.

Whatever you write though with haste or with heed
Write nothing you would not like Jesus to read;
Whatever you sing in the midst of your glees,
Sing nothing that His listening ears would displease.

Wherever you go, never go where you fear
Lest the great God should say, How camest thou here?
Turn away from each pleasure you would shrink from pursuing,
If God should look down and say, "What are you doing?"

—Selected.

KYZOR AND PERRY LEAD IN
ROXIE REVIVAL

Our revival with Roxie Church closed after running five days. The best ever, the old heads say. The Mississippi State Board is doing a mighty deed for the people of our State when they send out men like Kyzor and Perry. Christ is anxious about lost souls and they are sure winning them to Him. The offerings are fine, no trick to get the "do" when folks have heard God's word and are happy. Give Mississippi six just such teams as this and God

only knows the good it would mean to our cause. We are happy down in this section, good meetings everywhere. The writer spent a week in Louisiana at Crowville, La., and saw 35 come in, 27 for the Jordan. Pray for us, brethren.

—W. A. Greene.

BRAXTON REVIVAL

The third week in July was a great week for the Braxton people. Rev. W. A. Sullivan of Drew, Miss., assisted the pastor in the annual

revival at this time. Those who have heard Brother Sullivan know that his sermons are a feast of real gospel truths. He knows the word of God and declares it fearlessly. It was indeed a treat to all who listened to the great gospel messages which he delivered.

The pastor baptized fifteen Saturday as a result of the meeting. There was one other addition at the services Saturday night, making a total of forty additions to the church in the last two months.

It was a joy to have Brother O. U. Rushing lead the singing for us. He did his work well.

We had two other helpers for the week: Miss Buckley, a graduate of the B. B. I., a personal worker; and Miss Lottie McCoy of Woman's College, a former class-mate of the pastor and former student of the visiting preacher. Miss McCoy taught the Senior B. Y. P. U. Manual to a class of fifteen and did quite a bit of personal work, also.

We praise God for sending to us such a splendid corps of workers and pray His blessings upon them. Braxton is going forward in the Lord's work. Pray for us.

—A. J. Linton, Pastor.

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We are greatly crowded for the coming session, but are engaged now in rushing preparations to care for the overflow.

Send for catalogue.

J. W. PROVINE, President

Clinton, Mississippi.

**PROSPECT CHURCH,
MONTGOMERY COUNTY**

The writer had the privilege and pleasure of attending several services of the good meeting held at Prospect beginning the third Sunday in July. Brother Fowler is the efficient pastor, and Brother J. W. Eidson did the preaching. He followed the usual custom of constructive preaching first, appealing to the saved to arouse them to the real sense of their opportunities, privileges and duties as becometh God's children. He then began to preach the Gospel of Christ. His Gospel preaching was sound, logical, forceful and spiritual. His preaching held up our Lord as Deity incarnated, suffering and dying, the just for the unjust; the sinner's friend and the believer's substitute; eternal life "the gift of God" through Jesus Christ; salvation wholly by grace through faith alone.

The visible result of the meeting was 15 additions to the church, 5 of them by baptism.

The usual custom—as I said at first—in revival meetings, is to do constructive preaching to the saved first, saving the Gospel for the last. I believe it would be better to lay the foundation of a revival meeting with the Gospel of Christ—that is the way Paul did it—then build upon that foundation with constructive preaching or the feeding of the lambs and the sheep.

We are not told in God's word that prayer, right-living, brotherly love, and fellowship is the power of God unto salvation, but that it is the Gospel of Christ. All right, that being true, preach the Gospel of Christ first; acquaint the people with the saving knowledge of the truth of the Gospel of grace, then when they understand the word and trust the Lord Jesus Christ for their personal, eternal salvation, the foundation is well laid and the new believers are on the rock. Then, and not till then, is it appropriate to instruct them, and teach them how to build.

I offer this as a suggestion. We will have a test of this in our meeting which began today (4th Sunday in July) at Duck Hill. Brother E. H. Hill from Memphis is doing the preaching and he is laying the foundation with the Gospel. Will report the results later.

—J. E. Heath,
Duck Hill, Miss.

**MISS SALLIE PAINE MORGAN
GOES TO BLUE MOUNTAIN**

This young woman is too well known all over Mississippi to need an introduction to the Baptists of this state. She is everywhere recognized as an outstanding Christian leader, and her enthusiasm, earnest consecration, executive ability and power for leadership have already been felt in every section of Mississippi, and in other states. We are especially fortunate in securing Miss Morgan as Director of Student Religious Activities in Blue Mountain College.

When I hear a speaker say to an audience, "I do not believe in a

long-faced religion", I always feel like saying in reply, "No other Christian does. The Bible specifically enjoins all Christians to rejoice." Miss Morgan has a contagiously joyful variety of Christianity and I am sure that Blue Mountain students will be happy indeed to have a religious director of such power and charm.

Judging by expressions, both verbal and written, about Miss Morgan in the last few days, there is a general jubilation over her coming to us. The following is a quotation from a letter I have just received from one of our most prominent leaders: "I think if you had searched the land over, you could not have found one who will fill more admirably the position to which you have called her. She is so earnest, so enthusiastic, so optimistic, so filled with the freshness and bloom of life that she cannot help but inspire other girls."

TWO REVIVALS

I have just closed two more meetings, one with Antioch Church, six miles of Prentiss. Brother T. D. Cox of Hattiesburg did the preaching after Sunday and did it well. Brother Cox is a worthy brother and a good preacher. Souls were saved and the church much revived.

The meeting at Seminary began on Thursday night, July 23rd, and ran eight days. The writer did the preaching and Brother W. L. Cooper of Blue Mountain led the singing. Brother Cooper is fine help, one of the best I have ever had. The congregations were large from the beginning. We were unable to take care of the great crowds several times during the meeting. There were at least 100 that could not get seats on the last night of the meeting. The Lord gave us a good meeting. Souls were saved and the church greatly revived. We praise God.

—J. B. Quin.

GREETING FROM LYON

Have just had the pleasure and joy of being in a couple of meetings.

The first was at Potts Camp with Brother Sandusky of Holly Springs, lately of Kentucky. He is a splendid fellow and has a fine field for work. Potts Camp is far above the average small town in splendid homes, amount of business, dependable intelligent citizenship, and the Baptist Church building would be worthy of a place much larger. There were six additions and a splendid consecration service in the last hour.

The other meeting was with Brother B. F. McPhail at Fairview in Sunflower County. Brother McPhail is one of our own noble Mississippians; one in a family of preachers and has a son who has entered the ministry. They have recently moved to Jackson that they may have larger advantages and render even a greater service in the work. Brother McPhail is an earnest, persistent, faithful, consecrated leader and preaches to more folks than the average preacher in the state. Fairview is a community

of splendid people and lots of them. The pastor counted five hundred four in the house at one service and many were said to be on the outside. Surely the Lord richly blessed them and us. There were twenty-nine additions, eighteen for baptism and the pastor said others were coming. We doubt if any field in the state has larger opportunities.

May God continue to bless these two communities even as He has in the past.

Yours in service,

—D. A. McCall.

P. S. We are taking fourteen with us to the Encampment. Hoping others will decide to go with us. Hope to see your honourable person there.

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We invite you to send us your daughter to be trained in a standard college under the sincerest Christian influences.
Freshmen accepted with sixteen (16) units from an accredited high school or by examination.

Physical Director gives whole time and close attention to physical welfare of students. Beautiful new forty thousand dollar (\$40,000.00) hospital on campus but no serious illness in recent years. Spacious indoor swimming pool. Tennis, Basket Ball, Hiking and Hockey. In the beautiful Ozone and Long Leaf Pine country.

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A check for twelve dollars and fifty cents (\$12.50) will reserve a room in any dormitory for the next session beginning September 16. For beautiful new catalogue address

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Hattiesburg, Miss.

THE CAUSE OF UNANSWERED PRAYER

The cause of so much unanswered prayer for lost souls, is ignorance. I say ignorance, not mental weakness, but ignorance concerning the written word of God. "Being ignorant of God's righteousness and going about to establish their own righteousness", so many professed Christians are praying for the salvation of the lost, who are themselves lost and do not know it. People who are saved (I mean those of us who know we are saved) say very little about prayers for those who are lost. It isn't because we are not concerned about them; neither is it because we are not praying for them. But it is because we do not want them to get the prayers of the saints between them and Christ, looking to the prayers of the Christian people instead of trusting the Lord Jesus Christ for their salvation. All we who are saved ought to say from the depths of our hearts with the Apostle Paul: "My heart's desire and prayer to God for Israel (and all who are lost) is that they might be saved". But we pray for them and our prayers in a large measure are unanswered. What is the cause? As I said before, it is in so many instances ignorance of the written word of God. Now this is what I mean: We will concentrate our minds on a certain person that is lost, and we will go to God with a special prayer for that one, with a special petition for the salvation of his or her soul. Now let's see what we are asking God to do. We are asking Him to save an unbeliever, a thing He nowhere in His word has promised to do. But we will pray God to save this special one in His own way: that is, that he or she might be brought to a saving knowledge of the Gospel of Christ. Well let's see again what we are asking God to do. We are asking Him to do the very thing that He has asked us—or rather commanded us—to do, viz: "Go ye into all the world and preach the gospel". Why preach the gospel? Because "it is the power of God unto salvation to every one that believeth". Sometimes I imagine when a whole congregation of Christians and professed Christians are down on their knees, agonizing in prayer for the salvation of a lost soul, that God looks down upon them with a mingled feeling of pity and anger. It reminds one of what God said on one occasion to Joshua: "Get thee up; wherefore liest thou thus upon thy face". (Josh. 7:10.) "Faith cometh by hearing" (not by praying). "It pleased God by the foolishness of preaching (not praying) to save them that believe" (not them that pray). But is it wrong to pray for them? Not by any means. Is it wrong for them to pray for themselves? No, not by any means. But we might pray for them till judgment day, and they might also pray with us; but it would not do any good at all, unless the prayers were hushed and the Gospel of Christ preached to them. Peter and also Paul said: "Whosoever shall call upon the name of the Lord shall be

saved". But notice what Paul continued to say: "How then shall they call on Him in whom they have not believed?" (Their prayers are nothing more than babbling and confusion.) "And how shall they believe in Him of whom they have not heard?" "And how shall they hear without a preacher?" About the saddest scene that I ever witnessed was in the midst of a protracted meeting. After the preacher had preached about everything but the Gospel of Christ, an invitation was given to those who wanted the prayers of the Christian people. Several came up and kneeled; a great prayer was offered—by this preacher—for their salvation. After the prayer an invitation was extended for profession of faith and the doors of the church were opened and these mourners were urged to give their hearts to God and join the church. That was one time I wanted to preach. We do not need less praying but what we need most is more Gospel preaching. We take it for granted that the people already know the Gospel when the majority of them even the majority of the church members are absolutely ignorant of it, I mean the plain fundamental truths of the vicarious offering of the Son of God, and God's way of saving people by faith in Jesus Christ, not by prayer.

—J. E. Heath.

REPORT OF MEETINGS By J. N. McMillin

Prentiss

My first meeting began at Prentiss, where Rev. J. B. Quinn is the beloved and successful pastor. Here we worked together, with a fine spirit of co-operation on the part of the church, for two weeks. There was a good increase in membership by profession of faith. I do not know when I have really had more genuine pleasure in preaching the gospel than I had here. Brother Quinn is a royal spirit to work with, and he has a great many of as fine people in his church as can be found anywhere.

Brother W. L. Cooper led the music and did it well. He is a very successful leader of song, both congregational and choir singing. Besides, he has special gifts for working with children and young people.

Tylertown

Rev. W. A. Roper is the pastor at Tylertown. The meeting here was good, the entire town attending, and all the church people of the town helping. The singing was led by Rev. J. M. Lewis, pastor of the Methodist Church, on the invitation of the Baptist congregation. To those who know the Lewis brothers as singers, it is needless to say that he did his work well. I have seldom heard better singing anywhere.

Brother Roper is very much in the hearts of his people. He is one of our very best preachers and pastors. And he has a great church at Tylertown, loyal to every good word and work.

There was a considerable increase in the membership as a result of

the meeting. It was a great experience to preach the gospel to these fine people. They gave a patient, prayerful, and interested attention all the way through.

Pachuta

This is a small church, but a faithful band of brethren and sisters in the Lord. The meeting resulted in adding to the church about ten per cent as many members as they had to start with. It was good to work with them, and their many kindnesses shall never be forgotten.

Rev. J. T. Phillips is the pastor here for half-time. He is an excellent preacher and pastor. Churches in reach of him should call for the other two Sundays of his time. His heart is in the work. His church is devoted to him, showing him every courtesy and kindness, and following his leadership trustfully.

Besides these three meetings, I held meetings with the churches where I had been preaching for some years—Purvis and New Augusta. These meetings seemed to accomplish good results.

This campaign has been very pleasant to me. I have given myself unreservedly to the work, and find great joy in preaching the gospel to both Christians and to those who are not; in the one case, that they may become better Christians; in the other, that they may be saved.

Notes

The Main Street Baptist Church of Hattiesburg will have as supply for August, Rev. J. N. McMillin. The pastor, Rev. J. E. Wills, will supply for the First Baptist Church of Gulfport during August.

Rev. H. D. Wilson, of Townley, Ala., who was pastor for several years at Wiggins, Miss., would like to return to his native state, Mississippi.

Brother Wilson did a good work at Wiggins. The larger part of his ministerial life has been spent in Alabama, where he has had several successful pastorates. He is a splendid preacher, and a most excellent pastor. Why should not some of our pastorless churches look into his work, and if impressed, call him to their work?

Dr. W. F. Yarborough has just closed a successful meeting at the Rawls Springs Church, where he is pastor, preaching Saturday and Sunday afternoon once a month. He had Rev. W. A. Roper of Tylertown with him. Everybody in the community is praising the preaching of Brother Roper. Truly he is a great preacher.

"When I am telling a man a story I stop short if I see a peculiar gleam in his eyes."

"Does it mean that he has heard the story before?" inquired the other.

"No, it means that he isn't listening, because he is thinking of the one he intends to tell me."—Ex.

IN MEMORIAM

Miss Sue Young

Lexington Baptist Church lost one of her most faithful members in the home-going of Miss Sue Young on Monday, July 27. Her death has cast a shadow over the town. She had been a sufferer for many years, but was cheerful through it all. She loved her Lord, her church, and her home for which she spent her life.

We extend to her family the sincere sympathy of the church and her auxiliary, the W. M. S.

Whereas, it has pleased God the Father to call her from our midst to an eternal rest, the church and the W. M. S. have lost a most loyal member, the family an energetic, loving, cheerful, and considerate sister and aunt, and the community a beneficent citizen.

Mrs. Hugh Nichols,
Mrs. Jesse Walton,
Per Mrs. N. A. Edmonds.

Mrs. W. H. James

On Tuesday, July 14, 1925, the gentle spirit of Mrs. Achsah Cannon James, wife of the Rev. W. H. James (pastor of County Line and Pilgrims' Rest Churches, near Crystal Springs), went to "that mysterious realm where each must take his place in the silent halls of death". Mrs. James had been operated on for appendicitis, and seemed to be doing nicely. But almost without a moment's notice inflammation set up, and the death angel had come. It was so unexpected, and almost unbearable for the devoted husband and the dear mother, Mrs. Cannon. Mrs. James was born July 11, 1894, and when a very young girl had given her life to her Creator.

People did not wait until Mrs. James became ill and died to say the many good things about her. We have always loved her for her kind and gentle spirit and her Christ like tenderness and sympathy. One cannot know such a life and not know something of the divine in men and women. And though Mrs. James' life was short, yet its every year was so overfull of beauty and of joy that none of her friends will ever let the grace of her spirit pass from their memory. And her life will enrich the world infinitely more than will the long lives of thousands about her who have not the beauty of her soul.

Much sympathy is expressed for the broken hearted husband who was always so faithful and loyal to his family, and who is doing a great work in the ministry. May the Lord preserve his strength and give him courage under the shadow of these days.

Mrs. James was tenderly laid to rest in the cemetery at Wesson. Her former pastor, the Rev. Holcombe of Wesson, Rev. Jones and the Rev. J. W. Mayfield of McComb paid beautiful tributes to the consecrated life of this good woman. Other ministers, the Rev. J. P. Harrington, Rev. R. W. Bryant and others were present and spoke comforting words to the sorrowing ones.

Many beautiful flowers were reverently placed upon the grave.

She is survived by her husband, four children, William, David, Marian and Julian; her parents, Mr. and Mrs. J. R. Cannon, and two sisters, Misses Evanel and Ruth Cannon of McComb.

—W. M. U. of County Line and Pilgrims' Rest Churches.

THE BAPTIST CHURCH OF CHRIST, CENTER HILL, MONROE COUNTY, MISS.

Whereas, our pastor, D. W. Nix, at his regular appointment, on the first Sabbath in May tendered his resignation, the same was postponed until the next appointment and was then accepted unanimously. On motion, a committee of three was appointed to draft suitable resolutions to be submitted for approval of the church before he should leave.

First: Therefore, be it resolved, that this church has lost a valued and beloved pastor; one who has endeavored to do his duty, and point sinners to the cross of Christ, and tell the church its duty as Christians in this life. He having been called to the care of this church about two years and this being the first church to call him as pastor after his ordination.

Second: Be it further resolved that this church commend him to the brethren wherever his lot may be cast. He wishes to teach, then attend some Seminary that he may better prepare himself for the greatest of missions, that of preaching the gospel of Christ to a dying and sinful world.

These resolutions to be spread upon the Minutes of this church and a copy be sent to The Baptist Record and to our county papers for publication.

J. C. Pinnix,
J. C. Kolb,
D. A. Beeks,
Committee.

STATE LINE

Rev. R. S. Gavin of Quitman has just recently closed a most successful meeting in State Line. We regard it as one of the best we have ever had, and Brother Gavin has already been engaged for a two weeks meeting next year. The invitation was unanimous for Brother Gavin won all hearts by his genial, unaffected personality and his earnest presentation of the gospel.

His sermons are based on true Bible facts, his interpretations of the gospel so illuminating a child could understand, his delivery so good it was a pleasure to listen to him. We felt that a true man of God had walked with us a little way and the entire community was better for it. There were twenty additions to the church as well as a new spirit of love for the Master awakened among the members.

Brother Gavin has given up his pastorate at Quitman to enter the evangelistic field, and we commend him to any church desiring the true gospel of Jesus Christ.

—Mrs. C. D. Barkley.

AN ANSWERED PRAYER

The tabernacle of the First Baptist Church, Mansfield, Louisiana, is a monument to righteous prayer, and is in itself a direct answer to the prayer of a child of God burdened for lost souls.

On his knees in his study, one day in the early part of 1920, Rev. H. R. Holcomb, then beginning his third year in the pastorate of this church, and realizing the need of DeSoto Parish and the Grand Cane Association for a great central meeting place, where the pure Gospel of Jesus Christ could be preached, not to the people of one church or one town, alone, but to the whole parish, poured out his heart to God.

When he arose he felt impressed that he should go over to the lot two blocks away, where the old church stood for so many years, and where he had hoped to see rise some day, a building big enough to hold the people of the entire parish. He left his study, and walked over to the place which was the center of hallowed memories for two or three generations of Baptist people.

While looking the lot over and walking around on it, Brother Holcomb was surprised to see Mr. C. E. Jenkins, a deacon in the church, and a consecrated Christian man, approaching. Upon greeting Mr. Jenkins, the preacher asked him how he happened to come over to the old church at that particular time, and learned that he too had felt that strange impression. They talked for a few minutes of Brother Holcomb's plans for the church and for a parish-wide work, but no mention was made of the prayer or of a tabernacle by either, until Mr. Jenkins, without preliminary remarks on the subject, filled the pastor's heart with thanksgiving and praise to God by telling him that he would build on that spot the structure that would house a series of annual revivals that would mean a new day in the religious life of this section.

The tabernacle was built, and in it hundreds of souls have been born into the kingdom, while countless thousands of Christians have renewed that covenant with God and received inspiration and instruction that enabled them to carry on kingdom work more effectively. Five of these meetings have been held in the years 1920 to 1924, and the sixth will begin Wednesday, August 5th.

It is fitting that this meeting, which the church looks forward to as the greatest of all, should be conducted by the man whose prayer gave to the parish such a tremendous blessing, Rev. H. R. Holcomb, and it is anticipated that the opening service, at 7:45 o'clock, will find the immense building filled to the last available seat, and the song service, under the leadership of Rev. Lawrence C. Riley, one of thanksgiving and praise to God for his goodness.

SARON

Our meeting at Saron, Holmes County, began the third Sunday in July at 11:00 A. M. and closed on Friday night following, with good

results. Congregations were fine, especially at night, and increased to the last service. Two promising girls were converted and added to our number by baptism. The church together with all the attendants expressed themselves as being greatly benefited by the meeting.

Brother L. B. Golden did the preaching, which was sound to the core. His subjects were well organized, appropriate and very instructive. He seemed to enter into the spirit of his sermons, recognizing that his strength was alone in God through faith in Christ. Hence his preaching was effectual.

He is planning to begin his Seminary course next fall preparatory to his life work as an evangelist, to which he thinks God has called him.

Our prayers and good wishes from Saron Church shall follow him.

—J. T. Ellis, Pastor.

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The above is a picture of the Atlanta Auditorium, one of the largest in the South which has recently installed a Moncrief Cooling and Ventilating System. The light opera season of six weeks, held in the Atlanta Auditorium was an unusual success, due to the fact that it was kept cool and comfortable during all performances.

The Moncrief Furnace Company makes a specialty of Cooling and Heating public buildings and churches and in the past several months have had an exceptionally good business in all parts of the South says Mr. L. F. Kent, Vice President and General Manager of the Company.

DID YOU KNOW—

J. E. Brown has an Academy at Blue Mountain, Miss., where a boy is played with, stayed with, eaten with, slept with, watched after, and cared for every day, every night, all the time during the session?

He trains the boy for this meat and bread world and prepares him for College. He disciplines him, instructs him, and shows him there are two standards for life, and teaches him the answer to each one?

If you do not get to have a personal interview with this man, write him for information concerning the largest Boys' Training School in the State, and one of the best in the whole South.

\$317.00 per session.

Blue Mountain College

FOR WOMEN

By December 1st we expect to have the endowment required by the Southern Association of Colleges and Secondary Schools. Under the direction of Dr. E. E. George this fund is already being raised.

Standard requirements for entrance. Standard courses for graduation. As Blue Mountain is on the Approved List of the Southern Association, our A.B. graduates receive a Professional License to teach in all the public schools of Mississippi, including, of course, all high schools.

Unusual advantages in piano, violin, pipe organ, voice, art, home economics, expression, physical training. Miss Linda Berry, who has been on leave of absence studying for the past year, will return from Paris by September to resume her position as head of our department of voice culture.

The college is situated on the side of "Blue Mountain", one of the two highest elevations in the state, the other being one mile away. Beautiful springs of free stone water on our seventy acre campus, flowing about a hundred thousand gallons per day. Hundreds of huge forest trees, oak, hickory, pecan, etc.

Fifty-third annual session opens September 16th, 1925. Send for new catalogue.

LAWRENCE T. LOWREY, Ph.D., President,
Blue Mountain, Mississippi

East Mississippi Department

By R. L. Breland

Duck Hill Meeting

The revival meeting began at Duck Hill the fourth Sunday in July and continued through the first Sunday in August. Elder E. J. Hill of Memphis did the preaching and did it well. Brother Hill was my pastor at Philadelphia when I entered the ministry, so our stay together was one of joy. His splendid wife was with him and added much to the meeting.

Elder W. W. Grafton of Laurel led in the singing. He is a splendid choir leader and every one was charmed with his singing and with the singer in every way.

The visible results of the meeting were 22 additions, 16 of whom were by baptism. The church was revived. Great congregations attended the services and the last was the largest of all.

A number of things occurred to retard the meeting. Sister J. L. Dunn had to leave accompanied by Brother Dunn for the Battle Creek, Mich., Sanatorium, for her health; Sister D. D. Wilkins, who is spending her summer at Monteagle, Tenn., fell and seriously hurt herself, and her people, who always add much to the meeting, were called away. But still the Lord blessed the meeting and gave many good results. To Him be the glory.

Notes and Comments

We are much in sympathy with Elder J. E. McCraw of Newton, whose wife underwent an operation at the Baptist Hospital, Jackson, last week.

Brother J. E. McCraw is conducting a revival for Pearl Valley Church, Neshoba County, this week. He will have Elder H. H. Bethune with him in a meeting at McDonald beginning the third Sunday.

Elder E. J. Hill will hold a revival meeting for Leggo Church, Yalobusha County, the fourth week in August.

The Yalobusha W. M. U. Rally was held with Scobey Church, August 8th. A good meeting is reported. Mrs. Westbrook was elected to succeed Mrs. Markette, who resigned.

Elder W. E. Farr closed a great meeting at Mt. Pisgah recently. There were a large number of additions to the church.

Pastor Chas. T. Schmitz did the preaching in the revival at Pleasant Grove, four miles west of Coffeeville. There were 20 additions, of whom 13 were by baptism. This old church has been on the lift spiritually for some years, but is reviving again as Brother Schmitz leads them.

The revival at Elam, near Coffeeville, is in progress. The pastor is preaching. There is no place where crowds attend as at Elam. The whole hill is covered. Three additions at this writing. It is the church home of the Pates and Deploys.

The writer will begin a revival meeting at Clear Springs, Yalobusha County, the first Sunday in September. This church has much of the money in hand for the erection of a new house of worship.

Brother and Sister Gillon, the parents of Dr. J. L. Gillon of Kentucky, live in Yalobusha County. Both are in rather feeble health. Thus old Mississippi has furnished another great preacher to the world, as Dr. Gillon was reared in this county.



COURTESY OF COMMERCIAL APPEAL

MT. OLIVE MEETING

This fine old country church is situated 17 miles west of McComb in Amite County. It is in one of the best neighborhoods in all South Mississippi.

I had not been there in 25 years, but they invited me to come again one year hence. Large crowds, no disorder in the church nor on the ground. A class of fine people, and nearly everybody belongs to the church, and the three that did join seemed to have gleaned the field, but the entire membership enjoyed some fundamental preaching, which kind they had been used to by their pastor, Rev. E. Gardner, who is pastor of that whole section. This is Brother Gardner's old home and the section where Rev. W. A. Hewitt hailed from. I had the honor of ordaining both of them at Moss Hill

some years ago. The visiting preacher was well paid and pastor is paid monthly and every member paid their 75 Million pledges in full.

Do you know of any better church in town, city or country? The crops are good and they are hopeful for the future. Brother S. P. Scofield of Gloster was there one day and sold every book that he had in a big valise. The people in that section wish that Gypsy Smith and Billy Sunday could preach like their pastor, Brother Gardner.

There seems to be some little misunderstanding among some of our editors and other leaders. They seem to be trying to tangle the intangible and to scrutinate the inscrutable—but the Lord is going to take care of His own and the Baptist ship is going to sail on. I am certainly enjoying my meetings and the sweet fellowship of the saints.

—J. H. Lane.